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WORLD DOMINION
and
THE WORLD TO-DAY

Communism and the Jews

Synagogue Challenges Church

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Christian Leadership

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"He shall speak peace unto the nations; and His dominion shall be from sea to sea."—Zechariah 9 : 10

World Dominion and The World To-day

An International Review of Christian Progress

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WORLD DOMINION

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The World To-day

An International Review of Christian Progress

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EDITORIAL

Leaders for To-morrow

IN a review of the international scene two things seem to stand out during the last twelve months or so, the number of world consultations of Christian people and the need in every country for Christian leadership.

Of the ecumenical conferences, Amsterdam, of course, takes first place. The Lutheran World Convention met at Lund in Sweden ; the Methodist Ecumenical Conference assembled at Springfield, Mass. ; the World Convention of the Disciples of Christ gathered at Buffalo, U.S.A. ; the Conference of Bishops of the Anglican Communion came together at Lambeth ; and the Presbyterian World Alliance met at Geneva. The International Missionary Council convened ecumenical gatherings at Whitby in Canada, at Morpeth in Australia, and at Oegstgeest in Holland, and jointly with the World Council of Churches called a Far Eastern Conference at Manila in the Philippines, while the World Student Christian Federation gathered at Woudschoten in the Netherlands.

Never before have so many ecumenical gatherings been held ; never before has there been so much Christian coming and going ; never before have so many representatives of the older and younger Churches been in personal contact ; never before has there been so large an area of common understanding and agreement.

It is surely no accident that at the very moment when the nations are watching one another with increasing suspicion, the Christian Churches should be strengthening the bonds of mutual understanding and regard, joining hands in friendship and setting up world organizations through which they can function as one. So far from being an accident it is clearly God's purpose that, whatever the nations may do, the Churches should pursue the way of co-operation and unity. The ecumenical gatherings of recent months are thus the Christian answer to the cold war that is now being waged.

More than that, Amsterdam and the rest mark the beginning of a new era. The formation of the World Council of Churches and the stirring announcement " We intend to stay together " will have practical effects upon the policy of

every member body. No Church and no missionary society can remain unaffected.

It is important to remember that the younger Churches as well as the older ones are involved in these world consultations. When the historic resolution constituting the World Council of Churches was put to the Assembly at Amsterdam, the hands that were raised in its favour were not only white ; they were also black and brown and yellow. It is not a Western, nor a White, but a World Council of Churches. At present the share of the younger Churches is small, though significant. But it will grow, and no feature of Amsterdam and the other world gatherings is more important than that the younger Churches were involved. They also are committed to the ecumenical way.

THE other feature that stands out in the contemporary world situation is the need for Christian leadership. In some countries the need is greatly emphasized by the political developments of recent months. In other countries the need arises largely from the relative weakness of the indigenous Church in face of existing evangelistic opportunity.

Speaking before the United Nations Assembly in Paris last November, Mr. Nehru, the Prime Minister of India, affirmed that the newly-liberated countries were no longer at the beck and call of the great powers, but were fully in charge of their own affairs. He paid tribute to the West, but asserted that the East also equally mattered.

" There are," he said, " vast tracts of the world which may not in the past have taken much part in world affairs. But they are awake ; their people are on the move and they have no intention whatever of being ignored or passed by . . . . To-day I venture to submit that Asia counts in world affairs. To-morrow it will count much more. Great countries like India have passed out of the colonial stage." In countries that have reached that stage political leadership must unquestionably be in indigenous hands. So also must Christian leadership.

But it is not only a country's political development that underlines the need for indigenous Christian leadership ; it is also the spiritual urgency of the hour. Everywhere populations are increasing with a speed unknown before. And the Christian Church, so long as it depends on Western leadership, cannot hope to overtake the need. Only a large-scale development of trained, indigenous personnel will suffice.

The 64,000 converts who have been drawn in at Dr. Kagawa's evangelistic meetings in one year in Japan, and the 20,000 from amongst the Karens and other hill-tribes of Burma, show how fruitful consecrated leadership can be. Over against that put the relative failure to win converts amongst the Burmese, the Malays or the varied peoples of Indo-China, a failure which seems to be correlated with a pitiably small proportion of trained leaders. The inference is that, whether attention is directed to the political development of Asian and other countries, or to the spiritual need of the world's teeming millions, the training of Christian leadership is an outstanding priority.

A. M. C.

Communism and the Jews

Robert Smith

CAN Communism appeal to Jews as well as Gentiles? Can it transcend the limits of race as well as class, and become the new religion of universal brotherhood? The claim that it can do so is obviously a challenge to Christianity. For if Communism were to succeed in this aim, it would have fulfilled a programme which has been proclaimed as part of the Christian mission since the days of St. Paul, but which still remains unrealized.

The Christian Churches are still national Churches, although in our generation they have begun to organize themselves on a supra-national basis through the ecumenical movement. Racial exclusiveness is still so strong within the Christian world that the kind of communion between Christians of all races which took place at Amsterdam, and which ought to be a normal occurrence, is regarded as exceptional and sensational.

In their propaganda the Communists are stealing the thunder of the Christian Church by representing themselves as the real champions of oppressed peoples everywhere. Christianity is thus faced with a rival missionary power in the world, which has wrested the doctrine of the brotherhood of man from its base in the Fatherhood of God.

The Christian Churches in Central Europe are facing the dilemma of a divided loyalty. They cannot deny that much in the Communist programme has a Christian tone, and they must say Amen to the prophetic message of social justice and world brotherhood. Yet they are aware of a deep gulf between the practice of Communism and the fundamental principles of Christian faith, and they fear the intolerance and menacing hostility which are scarcely veiled in the official assurances of religious freedom.

The great question remains. Is Communism the power of love or the love of power? Is it a blind force making for righteousness which can be brought to the light of Christ, or has the denial of Christ so corrupted its moral judgment that it must seek to destroy the Christian Church, and to establish its own earthly kingdom in the place of the Kingdom of God?

The Jewish problem provides a crucial test of the sincerity of the Communist creed. In some ways Judaism stands between Communism and Christianity, and has affinities with both. From Judaism Marx derived his passion for social righteousness. From Judaism comes the hope of a Messianic kingdom, which Christianity sees fulfilled in the reign of Christ, but which Communism has transformed into a secular revolution. Judaism rejects Christ because it sees no sign of His Kingdom. Communism rejects religion altogether because the hope of a spiritual kingdom distracts men's minds from the pursuit of the secular kingdom.

The reaction of Communism to Judaism and of the Jews to Communism is therefore of special

interest. The Jews are the outstanding example of a persecuted race, and the chief victims of the racial discrimination of National Socialism. Anti-Semitism persists after the fall of Hitler in spite of the Church. Here, then, is an age-old scandal which Christian teaching has manifestly failed to abolish. According to Communist theory, it is due to religious superstition on the one hand, and economic exploitation on the other, and it ought to disappear automatically in the process of the Communist world revolution.

WHAT are the facts? They are hard to discover, for Communist governments do not publish facts which conflict with their theories. The official view is that anti-Semitism has ceased to exist in Russia and wherever Communism rules, and the official reports simply confirm this Utopian picture.

The following account is based on my own limited observation and experience in Czechoslovakia and the neighbouring countries before and since the war. It may throw some light on Communist policy with regard to racial questions, and it may incidentally help to answer certain questions about the attitude of Communism to religion and of the Churches to Communism.

The first fact is indisputable. Soviet Russia has inherited a Jewish minority of some three millions which the Tsars had failed to assimilate. They had experienced such bitter persecution that they were probably ready to welcome a revolution which promised to put an end to pogroms and racial discrimination. The Soviet constitution contains a guarantee of racial equality which has probably been respected in the case of the Jews.

Most of the Jews live in the regions of White Russia and the Ukraine which were most devastated during the war. Communism now controls in addition hundreds of thousands of Jews surviving from the massacres of the Nazis, who remain in Bulgaria, Rumania, Hungary, Poland and Czechoslovakia. Altogether about one-third of the Jews in the world now live under Communist domination. This fact alone would make Communism an important factor in the destiny of the Jews, and would explain why Russia shares with America the liveliest interest in the future of Palestine.

Beyond that we cannot go without a good deal of speculation. The westward expansion of Communism, however, has given us a glimpse of Communist methods which helps us to fill out the picture. From what is happening to the Jews in other countries we can infer what is happening inside Russia, too.

We can take for granted that the Nazi policy of discrimination has been reversed wherever Communists have taken over control after the war, for their sympathy with the victims of Fascism is genuine enough, and opposition to anti-Semitism has been in the forefront of official manifestoes. We can assume that religious liberty is narrowly interpreted, and subject to the rigid restrictions of a suspicious and intolerant police State. Are such restrictions accepted willingly or under pressure? The probability is that they are passively accepted.

There has been an exodus of orthodox Jews from the Baltic States, Poland, Ruthenia and Hungary which suggests some religious

opposition. But a minority like the Jews, with their morale broken by the recent persecutions, was in no condition to stand out against a prevailing totalitarian régime. Moreover, there were strong reasons why the mass of the Jews would be content to accept security even at the price of liberty. Most of them had no experience of liberty or of prosperity. They were not likely to miss what they had never known.

Russia was no paradise for the Jews, but at least it was better than the hell of the extermination camps. After all they had suffered, the violence of revolution did not seem an evil thing. Many Jews had shared in the Russian revolution, and in the early days had been prominent in the Soviets, until the changes of the New Economic Policy in 1921 relegated them to the background. Since then Jews had played no inconsiderable part in a great political experiment and in the management of a vast empire.

Remembering how ready the Jews always are to take to their heart an adopted country which tolerates them and gives them scope for their energies, we can believe that there are many Jews to-day who are as loyal to Russia as Jews of a former generation were loyal to Germany. There is every reason to believe that the Jews of Russia are conditioned to Communism and are ready to become its active missionaries. It is not surprising that some of the most fanatical Communist leaders in Hungary and Czechoslovakia were Jews who had been trained in Moscow during the war.

To say that the Jews after the war were attracted to Russia is a simple truth, and yet we must guard against misunderstanding. There is no evidence to support the anti-Semitic charge that the Jews are behind Communism. Membership of the Communist party is no proof of Communistic sympathies, since membership of the party is virtually compulsory in Communist countries.

I DO not believe that the Jew is naturally inclined to Communism or that the majority of Jews in Central Europe to-day would freely identify themselves with the Communist programme. Yet there were circumstances which made the Jews peculiarly susceptible to the appeal of Communist propaganda. They naturally looked to Russia as the supreme antagonist of Hitler and the deliverer of the Jews.

In their horror of Fascism they turned readily to the opposite extreme. Communism nourished their thirst for revenge by atrocity propaganda which kept alive and intensified the hatred of the Germans. The materialism of Marxism was just the kind of cynical creed for the disillusioned souls whose faith had perished in the concentration camps. And the revolutionary programme offered them the short-cut to a new world which in their desperation and impatience they demanded.

It would not have been surprising in these circumstances if the Jews had succumbed to the appeal of Communist propaganda. A minority did succumb. Many others, who at first accepted the assurances of the Communists at their face value, have since been bitterly disillusioned. A Jewish journalist, who was dismissed from his post as editor of a Communist paper after the revolution in Czechoslovakia, said to me bitterly,

"There is something wrong when Communism becomes a menace." In the crisis of the drive to power a sinister ruthlessness was revealed which shocked many who believed in the promise of emancipation and progress.

For the mass of the Jews in Russia Communism may have meant progress. In Czechoslovakia it has meant the end of free development and subjection to a cramping, alien system. The interests and inclinations of the Jews in Czechoslovakia, as in Poland and Hungary, where they supplied the absence of a commercial trading class, bound them naturally to the side of freedom. The war and the exactions of the Germans had destroyed the basis of a capitalist society, and a system of socialist planning was accepted as inevitable. Many returning Jews who had lost everything found the easiest road to rehabilitation in employment in the Civil Service, including Communist Ministries such as the Ministry of the Interior and the Ministry of Information, which were largely staffed by Jews at the close of the war.

But wherever possible the Jews turned to private enterprise. When the crisis came it required three successive purges to bring the Council of the Prague Jewish Community into Communist hands, and many leaders well known in World Zionist circles were eliminated. The attitude of the Communists to Zionism is interesting. The Zionist Jews were suspected of being under American influence, and the movement was not encouraged. Yet illegal immigration to Palestine was officially supported, and the demand for a Jewish State in Palestine was backed by all the resources of Communist propaganda.

This can be explained by two reasons: the anti-imperialist motive which sought to undermine British and American power in the Near East; and the strategy of Leninism, which laid down the rule that any national movement of liberation should be supported as the first stage towards a more radical Communist revolution. There has been a steady stream of emigration to Palestine, but many middle-class Jews, especially those who were refugees in the west during the war, have sought to emigrate elsewhere, not because of anti-Semitism, but because they were dissatisfied with economic prospects and saw no future for themselves under a Communist régime.

THE anti-Communist Jew is a problem which Communist theory deals with in summary fashion. As victims of Fascism all Jews should welcome the deliverance of Communism. Yet there are capitalist Jews who must be eliminated like any other capitalists, and even German-speaking Jews who must be deprived of citizenship and equal rights like any other Germans.

In this we see the corruption of the Communist doctrine of world brotherhood clearly manifested. By a sweeping generalization, all Germans are called Fascists, and all non-Communists are deprived of human rights; anyone who stands in the way of the Communist drive to power can thus be labelled with a stigma which allows him to be treated as less than human.

The Christian reply to Communism must take into account the tremendous dynamic behind the ideals of human brotherhood and social justice which the Communist has perverted and subordinated to

the will to power. Christianity must expose the hypocrisy of Communism, which, in denying Christ, denies true humanity. It is impossible for a kingdom established without the love and mercy of Jesus Christ to embrace the whole human race, for it must inevitably distort the image of God in man and set up an idolatry of its own.

As Communism advances this corruption will become more and more clear. But Christianity will only gain power to resist and overcome the heresy of Communism when it accepts the judgment of Communism on the failure of the Church. Our failure to solve the Jewish problem is one obvious example of this apostasy.

CHRISTIANITY has never been presented to the Jews as the real alternative to Communism. When the Jews were in the concentration camps, the Church did not care enough to descend with them into hell, but contented itself with protests and inadequate charity while Jews and Communists shared the sufferings of Christ. And so the Gospel of salvation to the oppressed has fallen into the hands of the revolutionaries.

When it has served its purpose of judging the Church and the world, Communism will destroy itself through its hypocrisy and idolatry. But before that happens the Church must show to the world that its Gospel is more revolutionary and more universal than the doctrines of Communism. It must recapture the lost truths of the prophetic message which Communism has published piratically to the world. It must translate these truths into action in a way which men will understand, and reveal their implications in the sphere of politics and economics. It must build up its fellowship as a disciplined body demanding strict allegiance to the cause of Christ, as Communism demands allegiance to the programme of world revolution. And it must remind the world and itself of those truths which Communism has never known and will never understand, and of those values which Communism destroys because they have no meaning in its narrow, mechanical, secular programme: the reign of God in history, the forgiveness of sins, the life of the Holy Spirit, the resurrection of the body, the communion of saints, and the life everlasting.

THE WORD "COMMUNIST"

We quote the following extract by permission:

"The word 'communist' in the only sense that matters or has any meaning to-day, the sense namely that is given to it by the master-Communists of the Kremlin, ought surely by now to be beyond misunderstanding. It has nothing to do with the sharing of one another's burdens. It has exclusively to do with one of the foulest tyrannies ever imposed upon human beings since recorded history began. It is unforgivable nonsense on the part of educated men in those Western countries not yet subjugated to talk broad-mindedly about the possibility of there being two sorts of Communists, the one Christian, the other anti-Christian. There is no Communism except Marxian Communism. There are fools, no doubt, who become Communists to-day under the muddled impression that Communism has something to do with the idea of sharing things out equally, and who will one day discover their hideous mistake, perhaps when it is too late to undo the harm."—*George Glasgow in "Contemporary Review," January*, 1949.

¶ *The Jews ask :*
Where is the redeemed world ?

Synagogue Challenges Church

J. Jocz

A REMARKABLE divergence between the Christian and the Jewish faith is connected with the meaning of salvation. For the Synagogue, salvation is primarily salvation of *Israel* ; it invariably has a collective and national connotation. For the Church, salvation is first and foremost not salvation of the world, but salvation of the individual. In other words, for the Christian, salvation is a strictly personal matter. For the Jew the insistence upon personal salvation is a form of other-worldliness which he castigates. The Jew associates the Messiah with national or world restoration, the Christian with spiritual regeneration of the individual.

1. *The Jewish conception of salvation.*

There is a Talmudic saying associated with the name of Samuel (died 254) which says that there is no difference between the present age and the days of the Messiah except the subjugation (of Israel) to the world-powers. The meaning of this sentence is that Israel's national restoration is the most important feature of the Messianic age. This is by no means the only or prevailing view among the rabbis (see Strack-Billerbeck, IVb. pp. 872 ff). But it is a view which firmly established itself in Jewry. Jewish orthodoxy seems to have yielded unreservedly to this strictly national conception of salvation.

It is true that there is no uniformity in the Synagogue and Jewish writers have sometimes given expression to sentiments of a different nature. Thus, Chasdai Crescas (ca. 1340-1412) makes the remarkable statement : " Salvation is attained not by subscription to metaphysical dogmas, but solely by love to God that fulfils itself in action. That is the cardinal truth of Judaism " (quoted by Morris Joseph, *Judaism as Creed and Life*, 1903, p. 155). But Crescas' words are not representative of Judaism, they are rather spoken as a challenge to the Church. Historic Judaism conceives of salvation in national terms. True, the Messianic hope has also in view the moral restoration of the Gentiles, but in each case salvation is spoken of in a *collective* sense.

2. *The Christian conception of salvation.*

Kierkegaard succinctly defined the position of the Church regarding salvation when he said that the individual is the Christian category. Whenever the Church departed from this principle it betrayed the basis of its own existence. For the Christian faith salvation must always be salvation of the individual. This does not mean that it has no collective or social aspect. Far from it ; the Church as the great brotherhood of all believers is a closely knit social organism. But it does mean that true membership of the Church is only accomplished by personal decision. In other words, the Christian faith must not be tied to tradition or race.

Salvation in the Christian sense is the triumph of God in the

heart of the individual. Only here is the decisive battle fought. Man remains unsaved and the world unredeemed as long as the individual neglects the fact of sin in his own heart. Man is his own greatest enemy and to be saved from oneself is to be saved indeed. This tallies strangely with the results of modern psychology. But the Christian faith goes beyond it in an important point. It does not leave man to save himself, it offers him salvation. This is the Good News that God offers salvation to man ; all we have to do is to accept it. But God offers it in the person of Jesus Christ ; in other words, it is a *conditional* offer.

3. *Jewish criticism.*

It is a tragedy that in the past the Church was seldom humble enough to listen to Jewish criticism. But whenever Jews were given the opportunity they freely voiced their views. Their vigorous attack was and still is directed at what seems to them the weakest point of the Christian position. The Synagogue has always questioned the Messiahship of Jesus on the grounds that He has not fulfilled the prophetic hope. Jews have asked for centuries as they ask to-day : " Where is the redeemed world ? " This is an embarrassing question and a question which the Church cannot avoid. In our days it is being asked with renewed insistence by men like Martin Buber, Schalom ben Chorin and Hans Joachim Schoeps. What is the Christian answer to this difficult question ?

4. *The Christian answer.*

The fact that the Synagogue is putting the question to somebody else and not to itself is significant. Here the Jew behaves like an onlooker watching a spectacle which does not seem to reach a happy ending. He asks as an outsider, saying : " Show me the redeemed world you are talking about and I will join it." But here he reveals his essential mistake ; he conceives of salvation as a mechanical process mathematically demonstrable. For him salvation is still something outside himself founded upon institutions, laws and order.

THIS is the fatal error of all shallow idealism which seeks to remedy evil from outside instead of from *within*. It seems to us that the question regarding salvation can only properly be asked from the inside, otherwise it lacks seriousness. The challenge of the Jew is the challenge of a man who refuses to submit without absolute guarantee of success. What he actually wants is not to be saved *himself*, but only the benefits of salvation. Such an attitude overlooks the very essence of what Christian salvation really is, and yet the question must be faced seriously. The Church owes the Jew an answer.

The Church admits in humility that the world in which we live is still unredeemed. The world of our experience is an evil world (1 John 5, 19 ; Galatians 1, 4). But at the same time it is the battleground where good and evil are in continuous contest. To join the battle on either side is the task of living. Here the Church upholds the Biblical conception of *Teshubah*. Man as a moral creature, by the constant act of *turning* God-ward takes his place in the battle against evil in his own heart.

The Church doubts the moral right of the Synagogue to ask

the question in detachment and from the outside. Especially now that Judaism affirms on every side its disinterestedness in the conversion of the world its challenge cannot be taken seriously. What has Judaism done (we mean done actively) for the outside world? The knowledge of the one God and the Bible has reached the Gentiles *via* the Church. The Synagogue has rather hindered than furthered that work. But for the missionary zeal of the Church the Bible would have remained an obscure book within the four walls of the Synagogue. Has anyone heard of a Jewish Bible Society translating the Scriptures in foreign languages so that other men may know its wonderful message?

To deny the Synagogue the moral right to ask does not mean that the Church can avoid facing the question. That there is so little evidence of salvation in the world is partly due to Christian failure. Here we stand condemned and challenged before God. It is the curious function of the Synagogue in history to act as the conscience of the Church. The Synagogue's question regarding the world's redemption must stir the Church to show clearer evidence of salvation.

The Church, however, while facing the challenge must not misunderstand the issue; underlying the Synagogue's question is a misunderstanding. Salvation in terms of spiritual regeneration and moral life is and remains a strictly personal matter. Spiritual values cannot be passed on as heirlooms from father to son. They are not mere *traditions* which can be taught like cultural attainments. They can only become ours by personal decision on the part of each individual. Here Franz Rosenzweig saw aright when he spoke of the Christian as the everlasting beginner. Every disciple of Jesus must cover the journey for himself. In a world of growing collectivism in which individual life is being reduced to insignificance, the message of *personal* salvation carries the only hope for mankind.

PERSONAL salvation does not, however, mean ultimate salvation. There is no such thing as final salvation in time. Nothing in time can be final. The meaning of history is that we are offered a choice between good and evil. But it is not a choice once and for all, otherwise *teshubah* would be an impossibility. Life in time is repetition; God constantly gives us another chance. A world where only one and ultimate choice is possible is already outside time, which is the end of the world—the Kingdom of God.

Christian salvation, however, does not only depend on personal choice. It is more than that. It is salvation by promise which man accepts in faith in a God who will ultimately triumph not only in the life of the individual, but in the world at large.

For the Christian, time is a means of grace. While history lasts *teshubah* (repentance) is still a possibility. In Christ Jesus, God is still offering salvation to man *here* and *now*. This is the meaning of the Gospel for Jew and Gentile alike.

Why is the world not evangelized? Why did ancient Churches disappear? Because they failed to recognize that every generation has to be evangelized and because they declined from evangelism and became merely ecclesiastical institutions.

T. C.

¶ *Realignment must be designed to meet recurring need*

"Esse" and "Bene Esse" in Medical Missions

H. G. Anderson, M.C., M.R.C.P.

From 8th-11th February, 1949, the Conference of British Missionary Societies held a Medical Missionary Conference. It was the first of its kind, though individual missionary societies have held them more or less regularly. The Church Missionary Society statement on medical policy—*The Health of the Whole Man*—provided part of the background material for this Conference, and what follows is a selection of some of the points there made.

THERE are some people who without seriously questioning the amelioration of conditions of health in this country, and despite our own obvious signs of over-population in England, criticize the efforts of governments and missions to combat disease abroad. They say that the population increase resulting from such efforts is menacing food resources; why, they say, interfere in any way with the nemesis which nature is preparing for this mass-folly of man? To save life in such circumstances is akin to the action of the inquisitor in throwing cold water over his fainting victim that he may feel torture again. They assume that the tendency to over-population is already out of control. That is an over-simplification which modern science would treat with some reserve.

There is no simple answer to this line of attack except to point out that experts are divided, and that human history shows that trends are often misleading. But there is a Christian answer, and it is that "These are my brethren, the children of God." Surely, too, the menace of the future must be faced as something which belongs to the future. In the material sense the future is hypothetical; our immediate concern and our working material is the now and those who share it with us. It is our present experience which worketh hope; and for the writer of *Romans*, his experience was of patience arising out of tribulation. In other words, present apocalyptic guarantees our hope of God's continuing concern, whether we are African, Indian or British.

The person in the crowd.

The swarming millions are only so if abstractedly regarded as such. They divide up into communities made up of family units, themselves made up of individuals whose ideals and efforts can make or mar peace and plenty in the world. The whole Gospel can permeate the communities of which those millions consist. With God's help we save lives, we try to make them more complete, because one obvious step in saving the world of men is to develop in individual men and women the vitality and ability to save their neighbours.

When, therefore, whether in thought or action, the Christian finds himself attempting to deal with mankind rather than with men, he has probably strayed from his proper territory. For a missionary, the crowded service, the

packed classroom, the swarming out-patient department, whatever their value as propaganda, are in a way danger-signals. Such were the conditions from which again and again our Lord detached Himself. The multitudes were a complicating phase of His ministry, perhaps to be regarded as the raw material out of which He could draw men to be His disciples.

ARE we right in noting so little the comparison between our Lord's commissioning of the seventy and our own refinements of missionary method? Mobility and the buying up of opportunity were the principles He laid down for them. For Peter and Paul the embryo Churches were the fruit of the Spirit. They were revisited at intervals, liaison was maintained by special emissaries, but local leadership was made to play a large part in their development. Should a missionary be tied down to the business of edification? Is the apostolic function, the calling out and training of disciples, no longer to be his chief responsibility?

The Christian sense of vocation.

Always the Christian community must be an active demonstration of that wholeness of body, mind and spirit which will enable it to become a living force among its neighbours. The local Church which cares for men's souls but neglects their minds and bodies; the school which lays stress only on the nurture of the mind; and the hospital which puts the body first, and mind and spirit second, making its priority the mere curing of disease—all these are failing to attain true Christian vocation. Nothing would do more to promote a real sense of caring and personal responsibility than, for example, an effort on the part of the local Church to summon its members to a ministry of prayer on behalf of those whom its medical work touches.

The pastors may be continually exhorting to evangelism as a Christian duty, but how seldom is it to a preaching in loving service rather than in word alone? The witness of a Christian home, where the rules of wholesomeness are manifest, can do much to better local custom. But, like the influence of a mission hospital, it can remain largely passive. For after all, in those lands where we are at work, the family circle is usually the limit of really disinterested service. The mark of a Christian home, distinguishing it from any other, should be its outreach into the community of which it forms a part.

If the altruism and loyalty of the young and active are not extended well beyond the family limits, the field to-day is left wide open for the destructive forces of Communism or an emotional nationalism. Of all the forms of service open to them, care for the suffering is the one which can be made most readily accessible, and one in which there will be least competition on the part of those other forces which seek to exploit social welfare.

Already the Churches abroad have such organizations as the Mothers' Union, Boy Scouts, Boys' Brigade and Girl Guides to supplement their normal church and school activities. In some measure they already play a part in the battle against disease, and this could readily be extended were more attention given to training and supervision. Many medical

procedures of great simplicity are of the utmost importance and are capable of wide application for our medical programme.

Restating our aim.

In the Christian warfare a strategy of retreat is impossible. It is only tactically possible when, obviously and soon, it opens a potential way to advance. That we should be making the task of our missionaries easier, or making our expenditure more effective, were we to narrow our field of evangelism, is not likely to carry much weight with the average home supporter. Only if we can utterly convince him that a seeming retreat is leading to wider and more intensive evangelism can we hope for his continued self-sacrifice. Nor can we expect to convince him unless we can show him practical proof in some sample area where such a policy has been followed by the results foretold.

Many of the objections raised to this change of emphasis in our medical work are based on the fact that welfare and follow-up work bring in no fees and at the same time involve additional expenditure on staff and transport. Much of such work, if it were organized on a largely voluntary basis, could be very inexpensively carried through. New policy must be concerned with wholeness; that is to say, with a proper balance in our healing ministry. There is real need in some of our institutions for a redistribution of our present expenditure. We can neither compete with the State medical service nor satisfy its ultimate requirements, and yet some mission hospitals are breaking their staffs in the attempt.

The rediscovery and restatement of the nature of medical evangelism, under the conditions which face it in the world to-day, is the prime urgency, whether in the realignment of the work overseas or in the re-inspiration of its home support. To act, whether by retreat or by advance, until that issue is clearly understood and faced by all concerned, is to act in the realm of superficial expediency. There is a new message for the new men of this world; we shall fail both in faith and achievement if we do not acknowledge it.

MUCH has already been written of the dangers inherent in the present shortages of staff and finance. If our unit of comprehensive medical work is to be bounded in each mission by its present territorial limits, then we shall be continuing to attempt the impossible, and as is already happening in some instances, missions themselves may be forced either to simplify greatly their operation or to close down some of their medical institutions.

The regional approach.

The boundaries of our several missions mostly date from days when communications, local development and other conditions were vastly different from what they are to-day. Missionary personnel is more diversified and differently distributed. Moreover, devolution has greatly altered their whole set-up.

If, however, the medical work of the hospitals in a given regional group of missions could be so functionally integrated as mutually to serve one another's deficiencies, then existing resources might be more economically and efficiently used under the direction of a regional medical adviser.

A given type of medical work particularly suited to the characteristics of the local staff and conditions, might be located appropriately in one mission of the group, and other types in other missions. The mission concerned would naturally have a larger share in the special service of its own institution than would its neighbours, but such service could be geared-in with the different services of other hospitals in neighbouring missions, and those of other missionary societies, or of the Government.

Each hospital would have to provide something in the way of a simple general medical service in addition to its specialist function. Where hospitals are so widely scattered that geography would make such division of function among them unreal, the scheme might well function by co-operation with other denominations.

In a given region, for example, with, say, five hospitals and a leprosy settlement, the latter might be made the training centre for occupational therapy and household welfare work. One hospital might specialize in the ward and domiciliary treatment of all forms of tuberculosis; another in the special diseases of women and children, and infant—and school—welfare; a third, necessarily the best developed, in the training of fully qualified nurses; another working in conjunction with a mission agricultural centre and possessed of adequate laboratory facilities, might run a district rural welfare scheme. The fifth might specialize in the training of midwives and the supervision of a number of maternity centres and baby clinics and so on. That would surely be more to the glory of God than the present state of affairs, where, without adequate staff or facilities, every hospital struggles to be a general hospital, in the technical sense of the term, and "breaks" its staff in the attempt.

AS has been suggested, regional medical organization should be planned so as to give every main hospital centre both a minor general function and a major specialized function, the latter providing training for selected personnel from the missions of the region concerned.

All trained personnel must be imbued with the idea that they should, when trained, use their knowledge to train voluntary workers from the ranks of the local Church membership of which they themselves will, of course, form an integral part.

In so far as voluntary health workers will be working in and through the pastorates of the Church, they will naturally come at an early stage under the direction of the Church's organization. The same would also apply in due course to field workers trained by the mission hospitals.

When hospitals, out-stations and their associated voluntary part-time workers have prepared the ground, the synod through its Church Councils and pastorates may also be able to pioneer new medical centres on simple lines.

The hospitals themselves, however, as specialized institutions, are not appropriately governed by an ecclesiastical organization. They should have their own managing committees, and in due course there should also be regional medical boards. The synods will be usefully represented on these; but, in general, missionaries and nationals alike, while serving on them as

members of the Church, will be representatives of the community as a whole rather than of the synod machinery as such.

Pooling resources.

WHERE different institutions are performing different functions, their abilities to tap local resources of fees, donations and grants will tend to vary. The communities which they serve may be in different economic circumstances. Some institutions may be at an earlier stage of pioneer development than others.

Through no fault of their own, therefore, some institutions may be hard to maintain, while others may even be setting by endowment reserves. The advantages of a regional scheme lie in the orderly pooling of resources of finance and personnel. Budgeting of this kind is already in successful operation, notably (after several years of experiment) in the Church Missionary Society hospitals in Pakistan.

For example, the hospital most conveniently placed for the main centre of communications might well be the purchasing agency for the rest. The hospital with the best pharmacy might prepare the more complex mixtures, reagents and solutions for the whole region. One hospital might be responsible for the more intricate laboratory or diagnostic procedures. Another might take charge of the grouped accounts of the hospitals as a whole. Yet another might undertake the compilation of the regional statistics and reports. The initial working out of each individual scheme of co-operation would, of course, require not only goodwill, but some degree of impartial guidance.

It has perhaps become obvious that in all this procedure something more than an advisory rôle will have to be served by a Regional Medical Adviser. Supervisory functions will have to be assumed which may well be heavy during the change over from the old system to the new, and indeed are likely to be called for from time to time in succeeding crises of development and integration. At such a stage, therefore, the advice and backing of the consultative panel proposed previously will be vitally necessary.

But once the earlier details of reorganization had been worked out to the mutual satisfaction of the missions and synod concerned, there would remain a need for periodic meetings of this regional panel to survey progress, adjust details of co-operation, and make recommendations to home boards.

While perhaps able to undertake unexacting part-time medical work, occasional holiday locums and so on, the Regional Medical Adviser would need to spend much of his time in maintaining contacts between the various institutions in his region, with mission secretaries and Church authorities, with other missionary societies and Christian Councils, and with Government authorities.

What is God saying?

Christian effectiveness is the aim and criterion of realignment. *Evangelism must come first.* Such effectiveness is not measurable in terms of numbers, or efficiency, or influence alone, still less in terms of finance. In a pioneer stage promise may rank higher than performance.

For ourselves we have to recognize that our post-war resources are not adequate even to our pre-war

commitments; and that in such conditions our institutions are not always fulfilling satisfactorily their evangelistic purpose, nor attempting to understand and to cope with the basic health needs of the communities whom they set out to serve. The home Church, too, is unlikely to be moved by protestations as to the volume and variety of our medical work as other propaganda tells it of overpopulation, new State social services, and more universal need.

Realignment must be designed to meet recurring need as circumstances alter. It is, in fact, the radical nature of present changes which constitutes the present urgency. Realignment may involve the use of new methods and the abandonment or subordination of old ones. But these changes are only of importance in so far as they embody God's will. Obedience to that will must carry all the implications of: "Repent for the Kingdom of heaven is at hand"—stop and listen, God is speaking again! It does not mean that things are going wrong, let *us* try something new! If our first thought be the doing of God's will, then whether realignment leads to retrenchment or to expansion, what is that to us? God can match His resources to the need, though we but dimly discern the richness of those resources or the depth of human need.

A Basic Principle

THERE are so many insistent demands made upon the medical missionary that the scope presented to him seems limitless. Is there a guiding principle which he can adopt so that he may not be confused by the outlook?

Yes, there *is* such a principle. The aim of the *missionary* is to bring into vital contact with Jesus Christ men and women who shall form living Christian Churches, and the aim of the *medical* missionary is, or should be, to use his knowledge and his skill to this same end. When Jesus Christ said to the sick man. "Thy sins be forgiven thee," He was laying the true foundation for complete well-being, *physical* as well as spiritual. Nothing can be done for any country as great or as pregnant with every good as the planting and the multiplying of living Christian Churches which will carry the message of complete well-being everywhere.

But, it may be said, medical work is then a mere camouflage, hiding or disguising a religious propaganda. Not so: the concern for the body is genuine and sincere, so much so that the medical missionary will seek to help with utter abandon and without conditions just as if the healing of the body were an end in itself. But, believing that Christianity will produce as its natural fruit every form of healing and benevolent work, the medical missionary will feel that the greatest service he can render in a non-Christian country is to spread Christianity.

T. C.

¶ *The only certainty in China is uncertainty*

Medical Mission Work in China

Ellen Menzies Clow

GIVEN two thousand words in which to talk about our subject, let us keep within the bounds of five hundred words to a section, and so try to maintain a balance, lest the difficulties, for instance, run away with all two thousand words!

The Aim. The aim of our medical mission work is threefold: to serve God, to serve the Chinese Church, and to serve the sick and wounded. More than ever to-day we dare not forget for a moment that the heart and the circumference of the whole thing is service to God. Only in so far as we are under His control can we resist the corrupting influences around us, only in so far as we see our work as service rendered to Him can we " take " the disappointment of having the whole plant we have built up suddenly wiped out.

More than ever to-day we are realizing that the way to serve the Church and the sick is to train Christian leaders. A large proportion of mission hospitals have been working in areas where the Communist forces are steadily closing in on them. The staffs are realizing that it is only a matter of time till their work will be brought to an end, and so they aim to redeem the time by using it to the full to train nurses, doctors, and medical students.

In inland China the ordinary (non-Christian) medical school standard is low. " Doctors " graduate without clinical experience, and often with insufficient knowledge of such elementary subjects as anatomy. This is partly the result of the Japanese invasion coming at a time when China was just beginning to build up a Western type of medical training. U.N.R.R.A. in Shansi referred some of the new graduates to a mission hospital in Taiyuan. " Have you ever taken a temperature?" " No." " Will you show me your text-books, please?" " We have no English text-books." " Show me your Chinese ones." " We lost them when we took to the hills in the Japanese invasion." " Was that before you graduated? " " Yes."

In reopening this hospital after the Japanese war, the missionaries had to start with no graduate Chinese nurses; most of the first-year nurses had had no training whatever, so every kind of practical class had to be as concentrated as possible. A former dispenser and a laboratory technician, both trained in this hospital in pre-war days, were helpful in teaching pupils in their departments.

Church and hospital are so integrated that serving the hospital means serving the Church, and *vice versa.*

Concurrently with the training is the treating of the patients: that is, the service of the sick and wounded. Obviously the two are inseparable. We serve the sick by nursing them, and we train the hospital staff by having patients to nurse. This is a platitude to us, but does not yet seem to be understood by the medical schools in Shansi, which neither encourage patients to come (except the rich)

nor nurse them when they do come. Thus "doctors" graduate without clinical experience.

Evangelistic Opportunities. These are endless. At Taiyuan Baptist Missionary Hospital, for instance, morning prayers were conducted for twenty minutes each day, at which a variety of Christians, foreign and Chinese, presented the things of God to the hospital staff, a proportion of whom were non-Christian or only nominal Christians.

THE evangelists and a few of the staff did personal work at the patients' bedsides. One woman, who had never heard the Gospel, and who was having wakeful nights of pain, got comfort from the very simple prayer which a Chinese nurse had taught her. In another bed a would-be murderess, who had injured herself when throwing a bomb at her husband, told the missionary that she was dying repentant and at peace.

There was a couple who tried to commit suicide because of the difficulties of life in that city. The wife succeeded, but the husband was brought to hospital, where he was treated and lived. Through the influence of the church-visitor to the hospital this man was baptized.

In the evening ward prayers were conducted in three wards by voluntary evangelists drawn from church and hospital staff, and Bible-classes and church-services were attended by the nurses. As a result of the hospital activities a great number of people were permeated by a Christian atmosphere. It reached them through the treatment of their wounds as well as through their eyes and through their ears.

When the patients left this atmosphere they often welcomed the *follow-up visits* of the evangelist they had come to know. Most openings for village-preaching round Taiyuan have been made by ex-patients. Mrs. T. is an interesting example of this follow-up work. She was only in hospital for fourteen days. A Testament was put into her hands, and she found she could not understand it. She was well educated, asked most intelligent questions, and responded enthusiastically to the suggestion of visits when she went home from hospital. She was systematically reading through the New Testament. Visits took the form of expositions and Bible-talks. She was too tied to her home to be able to come out much, and lived in a court where she was at enmity with her neighbours. When the evangelist came Mrs. T. had saved up all manner of questions. She was finding the Bible a practical source of strength and wisdom, and after a while she attended the church as regularly as her physical condition would allow.

The Difficulties. The stumbling-block to the soul that is searching for God is the nominal Christian: that is, he who bears Christ's name and lives a life contrary to His teaching. This tends to happen in the case of members of staff who are not wholly God's; and even those who *are* wholly His have times when their behaviour lessens the value of their message. For example, when there are some hundreds of out-patients to be treated and they all seem unco-operative and stupid, and the temperature is over 100 degrees in the shade, one snaps out an angry sentence and those standing around think, "So *that* is what a Christian is like!"

There are all manner of ethical problems. Here is one. The nurs-

ng school must be registered with the Government or the nurse's training is of little value to him or her. The Government's demands (on paper) for registration are so high and so complicated that few hospitals can comply with them all. For example, the syllabus requires a great range of subjects, and a great number of hours spent on each, so great that the first-year nurses can only put in one and a half hours per day in the wards. One knows that a paper statement will satisfy, and that is what non-Christian hospitals give, but we as Christians feel that we must in practice comply with the standard of that paper statement.

HERE is another example. About midnight, when leaving the hospital, the missionary met a few police who had come to conscript all the "coolies" in the place. There would then be no one to carry water or patients or fuel. If the superintendent will sign the statement that all these coolies are graduate nurses (as the Government hospital has done) they can then be exempt from conscription. The superintendent refused either to let the men go or to sign the statement; and he got away with it *that* time!

Difficulties of Supply. Most mission-hospitals, closed by Japanese occupation, would never have managed to reopen but for International Red Cross supplies of drugs and equipment. What will happen when these come to an end? A great number of hospitals have been running in towns surrounded by Communist troops, and supplies have had to be flown in. When the Communists take these places no further supplies will reach them.

Difficulties of Planning. Any day, Communists may take the place, so one has to have a long-term plan in case they do not, and a short-term plan in case they do. "The only certainty in China is uncertainty."

Encouragement. To one who believes in God, the greater the difficulty the greater the encouragement. One depends more and more upon God, and so sees His working more clearly. "This is the Lord's doing, and marvellous in our eyes," were often words that fitted the situation in Taiyuan in recent years.

The Church Encouraged Us. A fair proportion of its membership had come in during the later period of Japanese occupation, when there was no Christian hospital. Some of these young men were inclined to be distrustful of the foreign missionary. Gradually, however, they grew to appreciate the medical work, and especially its evangelistic opportunity. It is no exaggeration to say that their antagonism changed to friendship, and what a sincere, worth-while friendship it was!

One of the leaders of that Church, when taking morning prayers on the subject of "Love," instanced how on a certain evening he called on a very poor "brother." There was a sick child in that evil-smelling, sordid room. "Usually," said the speaker, "I dashed out, having spent a few minutes in prayer with my 'brother,' because the stench made me sick. This time the 'foreign sister' had been there, and she had not only washed the child, but had removed the excreta from the bed and cleaned the bedding. It took her much longer than my prayer took me. That is the kind of love we have been

reading about in the Bible just now."

The Chinese staff encouraged us, especially our old friends whom we had known before the days of Japanese occupation, by offering to serve the hospital again. The educational standard, especially of girls, had fallen because the Japanese did not encourage the education of women. That meant that a number of pupil-nurses were not up to the standard of the lectures. The encouraging thing was that so many Christian girls wanted to become nurses, and that they worked hard enough to get a fair grasp of such subjects as anatomy, bacteriology, *materia medica*, and so on.

The evangelistic work was encouraging on the whole, though one would have liked to see a deeper understanding of the Gospel on the part of the hearers. The patients would often listen eagerly to the service, especially if one could make the message simple enough. One often found in personal conversation a real hunger, and a partial understanding left over from some previous hearing of the Word. There were far fewer first-time-hearers of "the doctrine" than, say, fifteen years ago.

Some of the nurses who attended a voluntary Bible-class showed considerable interest, and their difficult questions proved that they had really been thinking. Several nurses, men and women, were baptized, also patients. One is glad to record that the baptisms were largely owing to the influence of the Chinese Church which these people attended, and which in time of sickness came to their bedsides.

It's Thieving

A MEDICAL missionary in the Belgian Congo, writing about a native prayer-meeting said:

One day of the Prayer Week they set apart, as they always, in every week, set apart one day, to pray for the work of healing. One man, illiterate but on fire for souls, poured himself out in petition. Indignation and beseechment mingled in his earnest voice as he cried forth this prayer:

"Thou judge, Thou mountain-maker, it's thieving, that's what it is. Thieving from Thee. They come here to the doctor, some of them, to take drugs at Thy hand, with never a thought for anything but their bodies. Do they ever listen to the Word that is preached to them day by day? They are healed. They go away. They harden their hearts. Lord, save their souls—their souls, Lord; for what else is the doctor here? If he cares for their miserable about-to-die bodies, how much more for their eternal souls?"

The Doctor as Evangelist

Wilfrid Morris, M.R.C.S., L.R.C.P.

EVER since the first dawn of the missionary vision in my heart at a conference for students, under *World Dominion* sponsorship, the evangelistic commission has had precedence over the medical in my ministry. When I was newly qualified, and had become certain of God's call to me, the issue was raised as to whether I was willing for the spiritual to control the professional in such a way that even on-looking Christians might consider the medical efficiency of my work suffered too much. The struggle over, I joined an evangelistic rather than a medical mission, and was the only doctor in it. My objective was to do medical work with the purpose of reaching men with the soul-saving Gospel message. For this I was freed to follow God's guidance. I followed in the steps of a lady doctor,* who for Christ's sake, had engaged an Indian house in one of the thousands of remote villages in the most densely populated plains of the United Provinces.

There all alone, with the people on my doorstep literally from early morning to late at night, under the most primitive conditions of work and life, I learnt the approach by which God's message was to reach, in the next thirteen years, thousands of souls untouched by the Gospel.

Though I had a fair knowledge of the basic written language, I had many struggles in the midst of this very busy life with the colloquial dialect and my deficiency in understanding this at first landed me in some queer situations. Once I was called out in the early hours of the morning to what I thought was a child-birth case, and having been escorted across several fields in the dark was introduced, in a low hut, to my patient—a sacred cow in labour!

I was my own dispenser, nurse, bottle-washer, and surgical dresser combined, yet contrived to visit the railway-station for the big local event of the day, the arrival of the local train, met by crowds, among whom I sold Gospels and distributed tracts. There was also a weekly market where there were gathered multitudes from surrounding villages, who could be reached by open-air preaching. Then there were the three or four daily talks to the assembled patients, and at night there was wide opportunity for personal work. After marriage, I moved to a similar area nearby, where my wife and I were the only witnesses for Christ in a district with over a million Hindus and Moslems located in over three thousand villages. (This area to-day has only six missionaries and no man to reach the men-folk in it.)

Our policy to branch out to the backward areas meant hardship in housing, feeding and often health, because only mud-walled Indian houses with beaten mud floors, were available; the rats ran riot in the walls and in the heavy monsoon the house was in danger of collapsing. The food-stuffs available were often very limited and sometimes poor in quality. Once,

* Dr. Katharine Harbord.

when floods had cut off this village we lived for weeks on potatoes, onions, weevil-infested flour and lentils. All around us malaria took its toll, but we were at the post of greatest need and had many precious opportunities.

ONE day we operated for cataract on a blind person in a Moslem village, where we had been lent an empty courtyard for an operating theatre. Though we had invited a select few to watch, the people outside became so curious that the door was burst open and a rabble crowded in just as the pearly cataract was emerging—a most critical stage. God graciously over-ruled and the patient received good eyesight. Many other blind eyes were made to see in the Name of Jesus.

As the work grew and new missionaries joined us, we opened an area in the Himalayas where the climate allowed intensive work, even in the rainy and hot summer seasons, and where new recruits could study the language under less pioneer conditions. Here, too, people came from numerous remote villages, scattered on the mighty mountain-sides. The first operation was done on a dining table and was successful. The confidence of the people was won by the surgical work, especially through restoration of sight to the blind.

One of the white settlers was so impressed that he offered to build a first-class hospital for me, but though it was not hampered by conditions I believed it would tie me down and hinder my mobility and evangelism. However, when the suggestion was modified to a small dispensary of stone walls and slate roof, white-washed walls and plank floors, I accepted. This business man donated it as a memorial to his late wife who had loved the hill-folk, and since then thousands have heard through this means of the Saviour of men. In the last four months about four thousand sick folk have been attended by my wife and myself, with assistance only from our unqualified but helpful new missionaries. Over three hundred villages have been contacted for Christ by this means.

The simple building consists of a room for operations with cement floor and cement-faced walls, a simple table covered with zinc sheeting and a minimum of equipment; a room in which out-patients are seen in surroundings not unfamiliar to them except for the many tins, bottles and phials on jars of medicines, and two smaller in-patients' rooms for operation on urgent medical cases. A mud-floored Indian cooking-room and verandah complete the building. In spite of such simplicity, we were recently able—with the help of two qualified nurses in our mission—to carry out an operation for acute appendicitis on an Anglo-Indian gentleman. Recovery was complete and uninterrupted in answer to much prayer. Generally, however, the nursing is carried out by relatives staying with the in-patients which enables us, of course, to reach more than the merely ill folk.

I find that much of the confidence created among the country folk is because I personally dispense my own medicines, and dress the wounds and sores of the patients. The deputing of this to an Indian assistant so often gives the impression that one is not willing oneself to do the " dirty " work

I also pray with the patients and preach myself instead of deputing this to an evangelist, as too often the heathen differentiate between the medical and evangelistic staff. In the event of assistance being available, I always try as much as possible to take a share in all the work to be done, so that no demarcation may be made. In medical work the tendency is always to elaborate the technique of one's ministry, as by adding laboratory, X-ray, and other branches which raise the medical standard of one's work. However, the medical man who is primarily an evangelist has always to allow the knife of the Cross to separate him from much that he so desires and bring all to the touchstone of—"Will this enable me to reach more souls or will it have a purely physical advantage? Will this enable me better to bring salvation to souls? In other words will it bring more fruit for eternity or only for time?"

I AM conscious that highly efficient medical work has an inherent witness, and therefore medical work—like any other—if done unto the Lord, has an eternal value, but I am of the opinion that that side of the matter is too often and too generally stressed. The other side too needs stating; i.e., that many less medically excellent but evangelistically efficient units, such as village or mobile clinics, could be as valuable as one or two highly organized hospitals. Moreover, equally valuable evangelism can be carried on (by less highly medically qualified staff) in the former as in the latter. One of our missionaries, with comparatively little medical knowledge, is doing a grand work among women, relieving the suffering of thousands and reaching about as many with the Gospel as I can with my professional degrees!

We find that if the medicine is given free, the people voluntarily afford us the position of religious teachers, and doors of goodwill open on all sides. These last thirteen years every need has been supplied on the basis of trusting God to meet the needs of the work He orders, and though often seventy to ninety patients a day have been treated, and the price of medical supplies has soared, He has been faithful to us.

RECENTLY three men walked for eight days across a closed land for treatment and heard the message of salvation for the first time. Two keen Indian believers tell us that, as a result of truths preached in the dispensary, they have had unprecedented chances for personal testimony to hundreds of souls this season. They say there has never been such a spirit of enquiry and many heathen are saying, "We are on the wrong road without doubt—our ancestral rites and customs have held us too long subject to demon worship."

The eager face of one of these believers, not long won from darkness, inspires us to believe he is the first-fruits of the harvest from these hill-fastnesses of the Himilayas, where from our mission house, 7,000 feet above sea level, we look across to the eternal snow ranges.

Whatever the value of one method over another in missionary work there is "one thing needful," without which eternal results are impossible. The medical evangelist must be one who knows how so to prevail with God in prayer as to move men by that ministration of the Spirit in preaching the Word,

without which the mere letter will but minister death. It is fatally easy to miss communion with God because "all men seek us." Like the Master the disciple must learn to "withdraw himself from them" for seasons of spiritual refreshing in the presence of the Lord.

IT is only as the work is one of faith, love and hope that a ministry will abide. The work can be wrecked by the fierce, unrecognized onslaughts of the Evil One, and pressure of work can swamp the medical evangelist, in spite of his best desires, if he does not learn the above lessons early enough.

Another lesson to learn early is the value of team-work. In the last year I have been benefiting from help rendered by fellow missionaries who have various degrees of medical training, from the barest rudiments hastily acquired in classes, to fully trained nursing-sisters.

There is no doubt left of two things. First that most valuable help can be rendered to the medical evangelist by men with little medical training and a willing mind, eager to learn and to serve. Secondly, that team-work is ideal if one has a band of loyal, like-minded helpers, with varying degrees of medical training, and a zeal for evangelism that makes them willing to co-operate in a team where each must be eager to serve in any way at any time for the good of the whole.

Recently we tackled our first acute abdominal emergency and had a practical demonstration of this. My wife has for years been gradually training under my supervision, with much prayer, as an anæsthetist, though she arrived on the field qualified only as a midwife. She has successfully administered hundreds of anæsthetics. This case, however, was an extremely difficult one in an elderly gentleman with chronic bronchitis! The team upheld her in special prayer as she began her anæsthetizing of the case. Unskilled labourers helped in all but the surgical assistance, where an American and a British trained nurse, missionaries, played a valuable part. Both were women of prayer, and though there were many tense moments in the operation, the Lord's presence was very real to us, and all went well.

In the days that followed, the patient was nursed in our house, and prayerful contacts on spiritual subjects were made by those nursing him day and night. The Lord crowned our team-work by leading this dear man to accept the Lord Jesus Christ as His Saviour. Where the brethren dwell together in unity there the Lord commands the blessing. How we rejoiced as one man over this seal on the common burden for his salvation!

A HUNDREDFOLD

I shall never forget the joy I had when, meeting a former patient, he expressed his gratitude for physical and spiritual healing and added: "Since then I have been used to bring ninety-six people to Christ and many of them, to my knowledge, are now members of the Christian Church." T. C.

Afghanistan

H. E. Rawlence

WHAT tragedies, what bitter war, what heroic deeds this name recalls! British soldiers have fought and died in many parts of its rugged territory. The Afghan is a big, powerful man, inured to hardship, indifferent to his own pain or that of others.

As you look across the country from the top of the Khyber Pass, you see broken, barren hills. The valleys are cultivated, mostly by irrigation from winter rains. In the far distance you see a towering range of snow-covered mountains, the *Sufed Koh* (i.e., White Mountains).

Just before the Indian Mutiny in 1857 some great British administrators and generals determined to call attention to the Moslem bastion of Afghanistan. They recommended to the Church Missionary Society the establishment of mission hospitals all along the Indo-Afghan border.

This major piece of strategy for Christ's Kingdom was carried through. Mission hospitals were established along the roads by which Afghan traders and pilgrims to Mecca entered India. Quetta, Dera Ismail Khan, Dera Ghazi Ghan, Bannu, Peshawar, Srinagar —each had a mission hospital. They were served by many remarkable missionaries. Dr. Pennell of Bannu, Dr. Summerhayes of Quetta, Dr. Arthur Lankaster of Peshawar, the brothers Neve in Kashmir.

In these hospitals the Afghans received Gospels in Persian and the indigenous language, Pushtu. They were taught the principal points in the life of Christ. Any patient in a mission hospital for one month heard all the principles of Christ's teaching from one of the four Gospels.

Few were the men who openly accepted Christ as their Lord and Master. One such was Quazi Abdul Karim. He was a judge in the Quetta district, who, as a result, lost his judge's appointment. He toured the country proclaiming Christ and selling Bibles and Testaments. He was beaten, refused food, poisoned upon more than one occasion. He stayed with me after one of these poisonings until he had somewhat recovered. Finally, he was enticed over the border into Afghanistan. He was tortured, tied to a donkey, and paraded through the streets of Kandahar. As far as we know he died as a result of some sort of torture in prison in Kabul. Our Indian brothers believe that he was skinned alive.

In the past the rulers of Afghanistan have been very cruel and arbitrary. The country has now changed. There is some sort of a parliament; education is being forwarded; a complete university is now in process of formation. The university will first be staffed by other than Afghans, but it will not be long before they can provide their own staff of professors. Afghan students are being sent abroad, largely to America.

God grant they may find some Christian friends in the universities to which they have been sent.

The average Afghan is very likeable; he is manly, robust, speaks his mind, is jolly, and loves a joke. I have had the pleasure of knowing many of them and still hold

them for my friends. They know my Christian principles and that I long for them to be Christians.

There are at the present moment quite a colony of folk other than Afghans in Kabul. There are many legations, especially those from the Middle East Moslem countries. There are a few traders from Europe and some technicians. This is all comparatively new. In the north, Afghanistan borders on Russia, but the Russian idea of Collectivism and Communism does not appeal to the Afghan. Recently the border between the two countries was mutually agreed. It runs through wild and lonely places. Except for herdsmen with flocks in summer time, its chief inhabitants are wolves, bears and wild sheep. (The most remarkable of the wild sheep is the *Ovis Poli*. Its head and horns weigh the best part of a hundredweight. It is as big as a New Forest pony.)

There is a vast tract of country, sparsely populated, in which Christian missions are either not allowed or severely discouraged. This tract of country is mostly Mohammedan. Afghanistan and Chinese Turkestan are mostly Moslem. Tibet is Buddhist. An attempt to reach the Afghans by a mission hospital was described by Dr. Iliff in the last number of *World Dominion*. Some of the forbidden territory has been circled by Christian effort, such as the Moravian, World Evangelization Crusade, Chinese Christians, and American missionaries in Mongolia. A Bible in the Tibetan language is being printed in Lahore for circulation over the border. The Swedish Mission, expelled from Kashgar, is revising the Bible in the Turki language for Chinese Turkestan. The Pushtu (Afghan language) Bible has just been revised, and is being sold along the Indo-Afghan border.

DURING the fighting in Kashmir an Afghan walked into a Zenana hospital with a bad wound in his back from a ricochet bullet. He was asked to remove his verminous clothes and was lifted on to the operation table. The lady doctor had a good look at the wound and decided that the dirty bullet had to be removed. She informed the Afghan that he would have to undergo an operation under an anæsthetic. He said, "I am an eater of raw flesh; I don't want and don't need any anæsthetic." When the operation was over, the bullet removed and the wound repaired and sewn up, he was bandaged and told he could get up. This he did; he dressed himself, slung on his bandolier and rifle, picked up all the surgical instruments the lady doctor had been using and put them in his pouch. Without a word he marched out of the place, presumably back to the battlefield.

The Pathans say that only one Afghan ever cried. This one bought a very special cartridge in Peshawar bazaar for eightpence. He carried it back to his home. He hid behind a rock upon the road, looking out for loot. Presently he saw a man carrying a heavy load coming his way. He thought, "There must be something very valuable in that load for that man to take so much trouble." So he shot the man. Upon opening the load all he found was a pumpkin, the value of which was twopence. Whereupon he lamented the loss of his special cartridge and the sixpence extra it had cost.

¶ *Meeting the Need for a Handbook of World Christianity*

World Christian Handbook

E. J. Bingle

THE need for a handbook of world Christianity has been urgent for a generation. The growth of the work of the International Missionary Council which sprang from the Edinburgh Conference of 1910; the movements of Faith and Order, of Life and Work and similar organizations which have given rise to a series of world conferences; the inauguration of the World Council of Churches at the Amsterdam Assembly in August, 1948—these and other movements require for their own work and for the purpose of expounding their significance to a wider public that there should be a periodical survey of the facts and tendencies of Christian movements throughout the world. Such a study must be backed by sufficient statistical and other material to indicate the direction in which the Christian forces are moving throughout the world.

Before the war the possibilities of such an enterprise were being examined. In 1938 the International Missionary Council had prepared for the use of the Tambaram Conference an interpretative statistical survey of the World Mission of the Christian Church and in addition a directory of missions and other Christian international organizations. In its Survey Series the World Dominion Press had covered the greater part of the world and had provided the basis for a consolidated survey. The emergence of the World Council of Churches (for ten years in process of formation) added a new organization to the list, but also provided the possibility of co-ordinating the Churches and their evangelistic agencies in a new world-setting. The need for a handbook of some kind had become more urgent, though the conditions arising from the war and its aftermath have made its compilation more difficult than ever.

The task of the Christian Churches is a world-task or else they lose their *raison d'être*. To define that task not so much in abstract theological terms as in the context of the contemporary setting, to seek to interpret significant developments, to point to new methods and new areas of advance, to survey the world as a whole in the setting of the coming of God's Kingdom, to provide statistical material which may throw light on the size of the task and to indicate priorities, these are the purposes which a handbook of world Christianity must seek to serve.

Such a work must be repeated periodically and it must be done co-operatively. It is hoped to issue a new edition of the handbook every few years. The present handbook has been compiled under the auspices of a Committee of Survey and Research on which are represented the International Missionary Council, the World Council of Churches and World Dominion Press. The views and comments presented in the course of the work are, however, unofficial.

* * *

The present edition of *World Christian Handbook* consists of the following three sections.

(1) *Survey.* The first section covering 300 pages is a survey of the work of churches and missions throughout the world. It is arranged by countries, and among its contributors are outstanding leaders in churches and missions of the countries with which they deal.

(2) *Statistics.* The second section of 100 pages consists of statistical tables covering the work of churches and missions throughout the world. It attempts to indicate the number of places of worship, the size of the communicant membership of each church, the growth of the Christian community over the past twenty-five years, and the number of full-time workers, clerical and lay, men and women, foreigners and nationals in the service of each church. These figures cover the non-Roman churches, while special tables are provided for the Roman Catholic and Orthodox churches.

(3) *Directory.* The third section of 100 pages consists of a Directory of churches and missions and international Christian organizations; it includes the member churches of the World Council of Churches in a special list; it provides for each entry the name of the secretary or other responsible official and the official address of the Church or organization.

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A work of this kind makes its appeal to various classes of readers: those who wish to know what the Christian Churches are doing throughout the world and on the basis of this information to frame an idea of the next steps to be taken; those who wish to see this information set in a framework of statistics of the Christian movement; and those who need the information which statistics and directory provide in the work of administration. It is a book which concerns not only those who are directly involved in the work of churches and missionary societies, but also those who wish to know what are the facts of this world-wide Church of which so much is said in Christian propaganda nowadays.

As a work of reference it should be invaluable to libraries, both public and private, to theological and training colleges, and to administrative bodies.

The Handbook will be published at the end of April by World Dominion Press, Founder's Lodge, Mildmay Park, London, N.1. Price one guinea (postage sevenpence). It may be obtained direct or through booksellers. In the United States it may be obtained from Friendship Press, 156, Fifth Avenue, New York 10, N.Y., price $7.50.

¶ *The spearhead of the Church's witness*

Christian Leadership

Charles W. Ranson

ALL questions of Christian strategy return in the end to the problems of Christian leadership. These problems are much wider than those of the ordained ministry of the Church. The task of Christian witness is the privilege and function of the whole body of Christ, and cannot be claimed exclusively by any individuals or orders within the Church. The ministry of the laity is thus a concern of crucial importance. But the wider problems of Christian leadership are closely bound up with the quality of the "professional" ministry of the Church; and it is with those separated ministries and special orders, which from apostolic times have formed the spear-head of the Church's witness, that this article is *primarily* concerned.

There is no concern of the Church to-day which is of greater importance and urgency than the recruitment, training and disposition of the ordained ministry. There is evidence of a deep and widespread conviction throughout the Church that this question should have absolute priority in Christian strategy and that the whole future of the Church is bound up with it. The younger Churches, sharply aware of the challenge which confronts them, and conscious of the sparseness of their resources, speak with united and insistent voice on this issue. The older Churches, though perhaps less articulate on this theme, share the same deep concern.

The ecumenical movement, which binds younger and older Churches together in fellowship, must also face the problem of its leadership. Its rapid expansion is cause for profound thanksgiving. But its strength and stability, as well as its capacity to serve the whole Church, will depend on its ability to maintain a succession of leaders worthy of the greatness of the task which God has given this movement in our time.

I *The "Younger Churches."*

As a result of the outreach of modern Christian missions indigenous Churches are now established in most parts of the inhabited earth. They vary greatly in strength and maturity. Their progress toward the goal of self-government, self-support and self-propagation has been uneven. Some have attained an internal stability and a position in the life of the local community comparable to that of many Churches of the "Christian" West. Others are tiny and struggling minorities, overshadowed, and not infrequently threatened, by dominant non-Christian communities.

Some have been successful in the development of an indigenous ministry capable of undertaking all the pastoral and evangelistic work of the Church. Others still depend largely upon the assistance of foreign missionaries.

In attempting to describe a situation so diversified as this, and in which there is represented every variety of ecclesiastical tradition and every conceivable level of

Christian maturity, generalization is a brittle instrument. Yet there is one general statement which can be offered with reasonable confidence. *The younger Churches are aware that one of their greatest weaknesses is the inadequacy of their ordained ministry, both in numbers and in quality.*

The Madras meeting of the International Missionary Council in 1938 declared that:

> Almost all the younger Churches are dissatisfied with the present system of training for the ministry and with its results. In many reports received from different parts of the world, it is stated that there are ministers of a poor standard of education who are unable to win the respect of the laity and to lead the Churches, that some are out of touch with the realities of life and the needs of their people, and are not distinguished by zeal for Christian service in the community. From every field has come the conviction that a highly trained ministry is necessary for the well-being of the Church.

IN the ten years which have intervened since these words were written, the situation has deteriorated very seriously. In many countries the work of the Church has been grievously dislocated by war and by enemy occupation. In other areas, less directly exposed to the conflict, recruitment and training for the ministry have been hampered by the claims and preoccupations of wartime. In very few areas has there been any conspicuous advance.

The Madras meeting of the International Missionary Council called for a comprehensive study of the situation and for the working out of policy and programme for the training of the ministry in the younger Churches. The war made such an international study impossible. But a beginning was made in a more limited effort undertaken by the National Christian Council of India. This Council undertook a thorough and detailed study of theological education within the regions for which it was then responsible. An all-India plan for ministerial training was evolved and commended to the Churches. The results of the survey nd the details of the plan may be studied in the volume, *The Christian Minister in India.**

The plan is based broadly on the thesis that the need for a well-trained ministry in the Church in India will only be adequately met by a policy of concentration and interdenominational co-operation. The difficulties of such co-operation are clearly recognized. Ecclesiastical traditions, theological variations, confessional allegiances must be respected. No attempt to impose upon Churches a crude pattern of uniformity, in a function so vital as the training of the ministry, could hope (nor should it deserve) to succeed. The India plan made no such attempt. It is significant that it received the *unanimous* approval of a National Christian Council which represented almost every variety of non-Roman Catholic tradition—including in addition to the indigenous Churches the delegates of nineteen missionary bodies of continental, North American, and British origin.

The Council declared that *the paramount need of the Church in India* is for men of high spiritual quality, adequately trained and

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* *The Christian Minister in India*, by Charles W. Ranson. Lutterworth Press. Price 8/6.

equipped for the ministry of the Word and the Sacraments. It recognized the great gifts which have come to the Church through the different denominations of Christendom, but declared its conviction that " in view of the exceedingly urgent need of the Churches for an adequately trained and equipped ministry and with a view to the ultimate union of the Church in India," theological training should be planned as *a joint enterprise of the whole Church and carried out by the fullest possible co-operation of the Churches in each area.*

The pattern of co-operation allowed that Churches of widely differing traditions in doctrine, discipline and worship might provide adequately for the training of their students in their own doctrines and traditions through a system of halls or federated colleges within a unified framework designed to achieve the maximum efficiency in the use of available resources.

The comprehensive plan, based upon this broad agreement in principle, envisaged a united theological school in each of twelve main language areas of the country; the development of five existing colleges as centres of more advanced theological training and a great extension in facilities for post-graduate studies and theological research in India and for Indian students in the West.

The application of such a plan and its detailed outworking is now in process, and though developments have been slow and painful, progress is being made. Much remains to be done in India and in every other land of the younger Churches We have barely scratched the surface of an immense and complicated but desperately urgent task.

It has become increasingly clear that the problems of ministerial training in the younger Churches cannot be dealt with realistically in isolation from the problems of ministerial maintenance. Very few of the younger Churches have yet reached the point at which they can bear unaided the burdens either of ministerial training or of the support of a highly trained ministry.

THE tendency of foreign missions (and in many cases their declared policy) is to encourage self-support *first* in the maintenance of the pastoral and evangelistic ministry of the indigenous Church. There is sound justification in theory for such a policy. The ultimate stability of the Church depends upon its ability to maintain its essential ministry of the Word and the Sacraments. Yet the practice of fostering self-support by the systematic reduction of grants toward the support of the pastoral ministry has had some unforeseen and unfortunate results. One of the most serious has been the tendency to recruit the kind of ministry which the indigenous Church can afford. In practice this all too often means a ministry unable adequately to care for the spiritual needs of the Church. This in turn has reacted on the quality of the Church's inner life and has made more difficult the recruitment to the ministry of men of high spiritual and intellectual calibre.

There is no space here to do more than hint at a problem of extraordinary difficulty and complexity.

One thing is clear. Future plans for the recruitment and training of a well-equipped ministry in the younger Churches must be related to a careful re-examination of the problems of ministerial maintenance in Churches which are still desperately poor. Only by a combined and simultaneous attack on the problems of ministerial education *and maintenance* can the younger Churches hope to build up a sacred ministry "furnished completely unto every good work." The International Missionary Council is giving high priority in its plans for research to comprehensive studies of the training and support of the ministry.

II. *The "Older Churches."*

The Churches of the older Christendom are hardly less concerned with the problems of ministerial leadership than are the younger Churches of Africa, Asia, South America and the Islands. The older Churches, in general, enjoy a richer heritage of tradition and more ample resources in scholarship. They are less generally hampered by extreme penury than the younger Churches. Yet the margin of dissimilarity is not so great as might be expected and is not so great as it used to be.

One of the most important of the many tasks undertaken in Europe by the World Council of Churches' Department of Reconstruction and Inter-Church Aid has been to assist in the re-establishment of theological education, to restore training institutions, to rebuild libraries which were destroyed or scattered, to grapple with the problems of ministerial maintenance in conditions of economic prostration. The World Council of Churches' Department of Reconstruction has been facing, in some parts of Europe, situations and tasks which in their complexity and delicacy are similar to those which confront the average missionary society in the Orient or in Africa.

In countries less severely crippled by the war there are many evidences of preoccupation with the problems of theological education. A characteristic example of this concern is to be found in the Report of the Archbishops' Commission on *Training for the Ministry*, in the Church of England. This report was published in 1944; but it is not concerned merely with the problems of wartime. It deals in broad and comprehensive terms with recruitment and training for the ministry. This report may fairly be regarded as describing at many points the situation of the majority of the "older" Churches.

WHILE the task of the clergy has become more complex in a society increasingly secular in temper and outlook, the intellectual quality of the ministry has tended to decline. The Anglican report deplores the fact that "the number of men of first-class ability" seeking ordination is far smaller than it ought to be, and draws attention to the "serious lack of specialists" within the ordained ministry. It advocates a policy of planned recruitment, far more adventurous than anything hitherto attempted, and outlines a scheme of training designed to equip men more adequately for the sacred ministry in the changed conditions of contemporary Christendom. There are certain features of the proposals which are of special interest and wide relevance.

It is recommended, for example, that theological education should be more closely related to university life. There are also suggestions which are designed to widen the ordinand's *practical* experience. Theological seminaries have too often developed an atmosphere of insulated piety which breeds "little Samuels." The fertilization of learning by a wider contact with real life is regarded as essential to a sound training for the ministry. This is not to be achieved by such a broadening of the curriculum as would weaken the emphasis upon the teaching of theology as the primary business of a theological course but by experience and training in teaching and in social work, to be acquired outside the theological institution. Effective ministerial training, if it is to be thorough, well-planned and effective, must thus make full use of the post-ordination period. The most generous provision and encouragement should be offered for advanced studies.

WE have cited the Archbishops' report on *Training for the Ministry* as illustrative of a deep and wide-spread concern within the other Churches for the more adequate training and increase of the sacred ministry. It is recognized that if the Church is to fulfil its true vocation in this apocalyptic time, it must give earnest attention to the building of a ministry capable of creative leadership in thought and worship, in pastoral service and social witness.

III. *The Ecumenical Movement.*

Shortly before his death, William Paton wrote: "The Ecumenical Movement is not primarily a matter of organization. It is primarily a matter of personal confidence and trust which is the human response to an act of God, assuring His children of a unity which they have not created but which they can accept and enjoy."

In the creation of that personal confidence and mutual trust which is the life-blood of the ecumenical fellowship, God has used, in a remarkable way, a comparatively small group of Christian leaders who, at the human level, have been the architects of the modern ecumenical movement. A glance through the records of the great ecumenical gatherings of this century, and of the less spectcular, but none the less important, developments in ecumenical organization, reveals how again and again the same names recur—John R. Mott, J. H. Oldham, Charles H. Brent, V. S. Azariah, Nathan Soderblom, William Temple, William Adams Brown, William Paton. These men and others like them have, under God, been instrumental in shaping the course of ecumenical history during the last thirty or forty years. Their influence has depended more upon personal weight than upon official standing (though some of them have held high ecclesiastical office). It was their vision, their essential wisdom, their sound statesmanship that built up the confidence which has made the ecumenical movement possible. The strength of that movement has lain in the quality of its leadership. Its continued stability and effectiveness will depend upon its ability to maintain the succession.

With the birth of the World Council of Churches the movement is now passing into a new stage of development, which is likely to be marked by a great expansion of ecumenical interest and

activity. It enters this new era at a time when most of the great leaders of its heroic age have either passed on or are handing over the reins of responsibility to younger men. Nothing is more vital to its future health than the maintenance of prophetic leadership within the movement.

For both the World Council and the International Missionary Council, one of the most essential tasks of the new period will be to make ecumenicity real locally. This will demand something more than inspired leadership at the centre, though that is obviously an essential ingredient in the total task.

Despite the commanding influence of the pioneers, the ecumenical movement has remained a somewhat esoteric affair. An instructed *élite* has learned to "think ecumenically." The ministry of the Church has become increasingly aware of the organized ecumenical movement. Yet the average church member has not so much as heard that there is such a thing as an ecumenical movement.

This situation is, perhaps, the inevitable result of the hitherto strongly personal and largely unofficial character of the movement. But it is also due, in part, to the fact that, with the world as its parish, it has not at any time been able to command the full-time service of more than a small handful of men who have concentrated on specific objectives which have not touched the thought and life of the local congregation. Yet it is the *local* situation that is the scene of real encounter with the tasks and problems that confront Christian men and women; and the effectiveness of the ecumenical movement in the new era will be measured by its ability to reproduce itself *locally*. It can do this as it succeeds in building up in every part of the world a growing body of men and women who see the task of the Church in a world dimension and learn how to translate that ecumenical vision into the idiom of concrete local action.

The magnitude of this task can hardly be exaggerated. Its bearing on the leadership of the ecumenical movement is obvious. The qualities which make for strong and effective ecumenical leadership are much rarer than is generally imagined. If expansion is not to be achieved at the expense of a disastrous slump in the quality of its leadership, the ecumenical movement, and the Churches of which it is the servant and the instrument, will need to give more earnest heed to the practical means by which this highly specialized ministry is to be recruited and trained.

IT is impossible to do more than indicate in the briefest way some of the issues which must be considered if the problems of adequate ecumenical leadership are to be realistically tackled.

(1) The Churches have yet to face the fact that part of "the cost of ecumenicity" will be paid by a willingness to release leaders who possess the necessary gifts and experience for the service of the ecumenical movement. These are usually the ablest and most valuable men in their own denomination, who cannot be spared for extra-denominational work without real sacrifice. The reluctance of Churches to make that sacrifice is easy to understand.

But until they are ready to make it, they have hardly begun to take

seriously the implications of ecumenicity.

(2) Hitherto the World's Student Christian Federation has been a fertile breeding ground for ecumenical leadership. It will doubtless continue to fulfil a rôle of the highest importance in this respect. But, as the ecumenical movement becomes more broadly based on the life of the Churches, it will be necessary to consider the desirability of building up more systematic methods of ecumenical training.

The report of the Anglican Archbishops' Commission on *Training for the Ministry* has given an important lead on this question:

> There appears to us to be a great need for an institution for post-ordination training and research to further the work of the British Council of Churches and of the ecumenical movement. We think that arrangements for it should be considered in conjunction with the non-Anglican communions and that it should be on an inter-denominational basis. The Anglican Church is becoming more aware of its responsibilities in the great matters of reunion and of the re-evangelization of a secularized society, but few of us have as yet clearly faced the theological and practical problems involved, or thought out the best ways of meeting them. We need to consider with other Christian bodies how we can best co-operate, whether at home or abroad, without the sacrifice of principles or the ignoring of real differences. This consideration, if it is to have the best chance of fruitful result, requires that clergy and ministers should engage in it together as members of a society with full opportunity for study and discussion. We contemplate a college numbering about twenty-five members.

THIS is an idea which might well be weighed in other countries, as offering a practical means of increasing ecumenical knowledge and understanding and of training potential ecumenical leadership among the ordained clergy.

(3) The training of lay leadership is scarcely less important. Happily some practical steps have already been taken in this direction by the establishment of the Ecumenical Institute at Bossey, near Geneva. A single institution (valuable as it is) is, of course, fantastically inadequate. The value of Bossey to the World Church will lie mainly in its power to reproduce and multiply its influence locally through the groups which enjoy the privilege of attending its courses and conferences.

Only thus will the ecumenical movement reach down into the life of the local Church, and the grand design of Providence in raising up this world-wide fellowship of Christians find its true fulfilment in our time.

A TESTIMONY OF GOODWILL

The American Friends Service Committee, after conferences with Russian officials in the United States, sent a gift of streptomycin valued at $25,000 to Russia in July. A message on the drug packages, in Russian, stated that the gift was "a testimony of goodwill and friendship from the American Friends Service Committee to be used to promote the health of the people of the U.S.S.R."

The Committee received a cablegram from the Russian Red Cross expressing thanks for this gift and reporting that the drug was distributed among children in tuberculosis hospitals and sanatoriums of the U.S.S.R. —*E.P.S.*

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¶ *Meeting difficulties with gay courage*

In the Waldensian Valleys

Gordon D. Jackson

THE first year of the Italian Republic coincided with the hundredth year of the civil emancipation of the Waldenses. While in the Waldensian valleys of Piedmont the centenary of this small beginning of religious freedom has been celebrated, in Rome the De Gasperi Government has come to power and consolidated its position. In Britain the victory of the Christian Democrats over the Communists was hailed with such relief that it is mildly surprising when moving among Italian Protestants to find that relief not generally shared. To them the issue did not appear as it did in our Press—a choice between the democratic way of life and totalitarianism. "You see," one of them said recently, "we Italians are in a wretched position. Our only choice is between a Red dictatorship and a Black (clerical) dictatorship, and who knows whether the Red would be so much worse than the Black?"

This gives the first fixed point in a brief review of the position of the Waldenses in their centenary year (1948). They are once again under a predominantly clerical Government. At the moment there is no serious attempt to interfere with Evangelical activities, but many have an uneasy suspicion that this is not unconnected with the dependence of Italy upon American aid, and they expect to have to face troubled times if anything should go wrong with that. There are, it is true, few occasions for sounding a dramatic call to defend religious liberty, but the minor injustices and aggravations continue. For instance, while generous subsidies are paid for rebuilding damaged Catholic churches not a penny of Government funds assists the Protestants in their reconstruction. Evangelical pastors are still given the opportunity of broadcasting weekly, but "technical difficulties" still prevent them from being able to have more than fifteen minutes, and those only between 8.45 and 9.0 a.m.

In conversation with the then Moderator, Virgilio Sommani, sympathy was expressed at the uncertainty of the outlook. He wouldn't hear of it. "You see," he said, "it does us good to be up against difficulties. It makes us rely more wholly upon our Lord." That spirit characterizes Waldensian activity at the present time. No one knows what lies ahead, except that whatever comes it will be difficult. But that, as it were, is neither here nor there. The immediate task is to seize the opportunities God is giving now.

It is this spirit which makes a visit to the Waldensian valleys such an exhilarating experience. For the first time since before the war a number of Evangelicals from this country were able to make the journey that they might share in the centenary celebrations. Apart from the inspiration of the glorious scenery and the encouragement of the heroic past, which speaks from the villages and rocks and caves of every valley, they found a new zest to their faith in contact with those who were so calmly facing

and overcoming every hindrance with courage and gaiety. They found to their surprise that the language difficulty was not the barrier they had expected, for so many spoke good English. They found a deep fellowship which meant much to them, and perhaps meant even more, as they saw with humility, to the lonely Christians in remote villages. When George Macdonald at the end of the last century went to live in Italy he called his house "*Casa Coraggio*" (Courage House). The name seemed perfectly suited to many Waldensian homes.

A centenary is a time of rejoicing, but also of summing up; for a Christian it is also a time of penitence. This note was clearly sounded in the opening sermon of the Synod preached by the Vice-Moderator Nisbet. It was evident that the Waldenses were in no danger of using the occasion for merely secular rejoicing. They had the courage to face their weaknesses—the lack of a wholly awakened community, the tendency of small groups to become closed groups, the lack of young men accepting the call to the ministry, and so on—but they could claim that, whether through failure or success, "in every way . . . Christ was proclaimed."

It is worth pausing to note what has happened in the last hundred years. Figures are interesting, though not perhaps as encouraging as one would expect. In 1848 there were in the Waldensian valleys 21,000 Waldenses and 4,000 Roman Catholics. To-day there are no more than 15,000 Waldenses, and the Roman Catholics have risen to 14,000. One-third of the land in the valleys no longer belongs to the Protestants. They are poorer now than they were when civil emancipation was given them. Turning from the valleys to the rest of Italy, where in 1848 there were hardly any Protestants, the numbers now rise to 14,000. These are probably fairly evenly divided between Waldensian families who have settled in greater Italy and converts from Catholicism. Then in South America there is a flourishing colony of Waldenses of well over 15,000. Add to these the numbers scattered in France, Switzerland, Germany, North America and elsewhere, and the total would come to somewhere about 60,000. It is a small number by the side of population figures, but it does mean that in a hundred years the Waldenses have trebled their numbers, which is no mean achievement in face of the opposition they have had to face.

TO-DAY is the moment of evangelistic opportunity. In many towns great public meetings have been held in theatres and town halls, and the Gospel has been preached to thousands. There is a thirst for a living faith in Italy to which these crowded halls bear witness. In many towns the number of Waldenses may be only sixty or a hundred, but half the town sympathizes with their teaching. The pressing problem is how, with the small means and the inadequate man-power available, these interested inquirers can be presented with the challenge of the Gospel so forcefully that they must decide. Two schools of thought are divided on this point. Some claim the seed must be sown in as wide an area as possible, and that this is the time for sowing and not for reaping fruit. Others claim that growth should be through the existing

communities, so that a more effective follow-up to the big events can be arranged.

THERE is much to be said on both sides. On the one hand, the field is so great that if little is done outside the existing communities many will never have an opportunity of hearing the Word. On the other hand, it is open to doubt whether some of the great crowds who come to hear the evangelists and the controversialists are as interested in the Evangelical faith as they are in finding something that is not Roman Catholic. Many come to hear an alternative to Catholicism, but few really desire the new life in Christ. However, those few are being reached in one way and another. This year there are 581 catechumens receiving instruction, which is a sign that there is a present reaping as well as a present sowing.

One interesting piece of ecumenical collaboration is that for several months this summer a Swiss pastor came to work in some of the French-speaking villages to set free a Waldensian pastor for evangelism in the untouched areas. It is possible that this experiment will be repeated, as it proved so successful.

The right use of available resources is a constantly perplexing question. Some of the parishes in the valleys are so large that the pastor is overworked and unable to give sufficient attention to the personal and teaching side of his ministry. In other areas communities are so small that it is difficult to keep a pastor, and those who work there have to spend a disproportionate amount of time travelling to visit their widely scattered flock.

Of all Waldensian activities the one that has caught public attention most is the building of the now-famous *Agape*—the village of the love of Christ, in the upper valley above Prali. Last year the youth leader, Pastor Tullio Vinay, went up that valley with the equivalent of thirty-five pounds in his pocket to build a new Christian centre for the youth of Italy. His aim was to provide somewhere for the isolated young Christian to discover the richness of fellowship in Christ. The village is by no means completed, but the ultimate aim has already been realized. This year, for instance, over sixty young men and women at a time were working to build that village, and when it was visited in mid-August there were ten nations represented among the workers. All are volunteers except for a few labourers. All are toiling as few labourers toil.

In September the Turin Press got hold of the story and made a great headline: "The Bishop of Canterbury turns labourer!" It was an account of the visit of Bishop Stephen Neill, who, to the surprise and delight of the *Agape* team, was so impressed by what he saw that he worked among them for several days. It was quite evident that the impression he made will never be forgotten.

It is hoped that by 1950 *Agape* will be finished. It will have a wider scope than its planner first realized. Already it has proved a point of Christian collaboration between the young people of many nations, and so it will bear its name in witness of a love which transcends national barriers. The heroism of the enterprise can only be understood against the back-

ground of Italy's economic ruin. It says much for the spirit of the leaders of the Waldensian Church that they did not crush this scheme because of the many other high priorities on their very strained finances. Money must be found for the building of churches, for the training and maintenance of pastors and their families; but this also, they saw, is the will of God, and this also shall be done.

It is good to know that this year the Archbishop of Canterbury sent his representative to the Synod, and that a message was received from the Secretary of the Church of England Council on Foreign Relations. The Presbyterian Church of England was represented by the Moderator and Vice-Moderator, and other denominations sent their envoys too. This is all to the good, and it is to be hoped that, now travelling is once again possible, there will be regular visits between Evangelicals of this country and Italy. Young men and women may like to join in the work of *Agape*, older people may come to discover again the beauties of those famous mountain valleys. Young and old together can really help the work of the Kingdom in this way—first by bringing fellowship and friendship to those whose need is very great, and secondly by gaining a richer and wider vision of the call of this present age which will give them new enthusiasm for the work at home.

Youth Work Camps In Europe

FIVE work camps in France, Germany and Italy arranged in the summer of 1948 by the Youth Department of the World Council of Churches proved their value in combining work with Christian training. As a result of this voluntary labour, living quarters at Buschied were built for 150 displaced persons. Another piece of work embarked upon was the building of a hall in the Italian Alps to seat 300. It is hoped that in due course there will be a conference centre here.

The camps are international, giving campers a chance to understand other countries, and the camp conditions of simple and strenuous living correspond to the conviction of this generation that Christianity is concerned with basic things.

Even where international feeling ran high, as in a camp near Cologne where there was considerable tension between Poles and Germans, and where at first three Germans refused to work or eat with their supposed enemies, there was an almost dramatic proof of the Christian spirit of those work camps. After a week's working together one of the Germans proposed a Pole as Work Leader for the Camp.

Later this Polish leader, an American and a German together prepared a simple amphitheatre in which the campers could gather for worship before beginning the work of the day, thus showing the unity of life in which work, worship and a deep community spirit are inextricably bound together.

—*Church of Scotland Press Bureau.*

Africa at the Talking-Place

T. Cullen Young

UNEASINESS and apprehension can hardly be more prevalent in Africa itself concerning the ever-present possibility of "black magic" than among some minds in our own country and in America and many more in South Africa concerning the possibility of danger from something that is given the name of "black nationalism"—some impending coalescence among the African tribes on the basis of hostility to the white man.

Every now and again one hears a warning rumour; one sees heads being shaken and fingers wagged as some story out of the West African bush, the Kikuyu forest, or the relatively inaccessible swamp lands of Bangweulu and the Chambezi, goes the round. In a certain type of book, too, there is a recurring use of this menacing motif; only too often by authors whose personal acquaintance with Africa is flimsy, and whose use of African material for the purposes of journalistic success is not very creditable.

Have these rumours and innuendoes any justification?

The answer is, in one sense, easy; in another sense it is not so easy. In the sense generally understood by ordinary stay-at-home folk who know Africa only by hearsay, all this whispering and head-shaking and finger-wagging has no justification whatever. To those whose imaginations at once fly to pictures of midnight conclaves in Congo thickets, or to mysterious emissaries functioning among the forests as bearers of some African "fiery cross" of revolt, it is quite easy to give this answer.

Secret societies of what one might call the "Edgar Wallace," or *Sanders of the River* type, are innumerable. They are predominantly West African. And since they are part and parcel of the socio-religious structure of the communities concerned, they have —and will continue to have—a permanence exactly equal with the community structure in which they are entwined. Those secret societies of what one might call the *voo-doo* and *ju-ju* type are the favourite material of the author and the journalist. But the classification is thoroughly bad, since it lumps *ju-ju* in with *voo-doo* as if they were related. Unless I am mistaken, the former belongs to the socio-religious category, with absolute communal localization; while the latter is a special, orgiastic phenomenon of African decadence, or, at any rate, a sort of safety-valve to African exuberance plus nostalgia, under conditions such as arise through exile or repression.

However that may be, the point I want to make is that these things do not provide, and never will provide, the apparatus for any coalescence among African tribes, either for purposes of hostility to the white man or for any other purpose of a "national" kind, however dangerous they may be for purposes of local frenzy in local concerns.

Yet this does not exhaust by any means the catalogue of African

organizations of the secret society type. You may take, for example, such a thing as the *Nabingi* cult, which caused some perturbation in eastern Belgian Congo, the Ruanda-Urundi area, and I believe also in Western Uganda. This—with its sacred animal, which I think was a white sheep—had certainly some African purpose; it carried on its propaganda to some extent across tribal frontiers, had considerable vogue, and then apparently entered upon a decline.

Take still another type such as tht *Uchapi* cult of Nyasaland and North Rhodesia, with its bottled prophylactic against the sorcerer. This movement most certainly did overleap both tribal and linguistic frontiers, and for a very good reason. Its objective was the cleansing of the land from sorcery, and every part of Africa is interested in that. It proved that once Africa reaches a point at which conditions are the same in all areas, no matter whether tribal or linguistic frontiers interpose themselves, a common language can be found to voice a common purpose.

The same thing was visible in connection with the *mwana-Leza*, or "child of God," cult in Northern Rhodesia some years ago. This was a crude but interesting African attempt to combine Christian ideas with a witch-doctor or medicine-man technique, and had—like *Uchapi*—the purpose of combating the sorcerer. It also proved how a common African need or interest could carry a cult across tribal boundaries without any difficulty, provided that the urgency of the situation—as in the case of sorcery—was so great as to obliterate all other considerations.

There are, finally, certain movements of an entirely modern kind which appear to be wholly surface embodiments of African "song-and-dance" qualities, and hardly require to be dealt with as likely to be of significance in the question of racial hostility. One such movement was the *malipenga*, or *mampenenga*, organization which made life almost unbearable in parts of East Africa for at least five years after the first War. This was an imitation of the brass bands of the King's African Rifles with most cleverly constructed gourd instruments, which built up upon an African music foundation, plus a rigid King's African Rifles discipline, a repertoire of rhythmic marching and counter-marching that was amazing.

THE movement swept the countryside of its youth under the command of senior men (ex-soldiers, unemployed clerks, and the like), and provided "staff-conferences" and inter-district gatherings where, had sedition been the aim—as many thought—the machinery of propaganda was certainly available. What these gatherings did actually provide, however, were opportunities for a good deal of rather foolish licence among the officers, and a vast amount of indiscipline among the rank and file vis-à-vis their parents and headmen, who found their young sons and daughters swept into this exciting new amusement regardless of village duties and anything even distantly approaching filial piety.

The reply to those whose imaginations fly to the bush societies as centres of an all-Africa propaganda is that these societies are either localized provincialisms or else they are sporadic experiments in a new African-cum-

European "medicine" to meet some maladjustment in the environment or some emotional urge. The reply to those whose dread of black nationalism shapes itself upon the lines of European self-determination or Asiatic *swaraj*, is not quite so easy.

THE conditions within Africa which would produce a national rather than a provincial platform are largely within our control and the control of the other European countries who hold, either as colonies or as mandates, any sections of the African continent. The emergence of any national purpose in such a vast land depends first of all upon the provision of a meeting-place where people, who have not hitherto known of each other's existence, can speak together, and secondly, upon what things they speak about when they meet.

There must be a market place, a forum, a university—some national equivalent for what each village community or tribe possesses at present in its "talking-place"—before you need grow anxious about the birth of a national consciousness. And even then, you have only warrant for dread if you have cause to be anxious as to what is being there discussed.

To the few—the regrettably few—who are beginning to suspect that we ourselves are in process of providing the "talking-places" where Africa can meet, the answer truly is not so easy. But there is an answer.

At the heart of African society lies the "talking - place of the village." From the hamlet of the smallest headman up to the great village of the paramount chief, the life of each community centres upon its "place of talk." This fact, rightly understood, places at the disposal of all colonial or mandatory authorities an open clue to successful and progressive collaboration with the peoples under their care. Anything that has been fully talked over and understood may be put into operation as a legislative enactment without fear. Anything that has not been fully talked over can be put into operation by a governing power only at grave risk of misunderstanding and resentment.

Knowledge of this fact is, of course, the merest A B C to the District Officer; but what is well known to the D.O. is not always, or equally, a part of the equipment of the higher official. Hence—to take a completely relevant example—the regrettable misadventure of 1935 on the Copper Belt in Northern Rhodesia. That outbreak of feeling could never have occurred if the merest A B C of wise African administration had been understood and utilized.

It is probably as accurate to speak of native Africa as a land of genuine little socialist republics as it is to speak so of Russia, except that in U.S.S.R. the word "union" implies some central "place of talk" to which come, or should come, all the undertones of local, tribal, provincial discussion. This one central place Africa does not yet possess. Before, therefore, any national consciousness or purpose could possibly emerge in a continent such as Africa, there must be provided a talking - place where men and women of areas and tribes which have not previously met (and in many cases have not previously even heard of each other) can come together. Equally obviously, the trend or direction of any national

purpose must depend upon what such people find to speak about when they meet.

Do any such talking-places exist? And, if they do, can we at all detect the undertones of what is being spoken there?

We are, as a matter of fact, providing such central talking-places ourselves (though the people who are actually responsible seem to be the slowest to realize it), and we are most certainly able to detect with some assurance the things that are being spoken of at these places. It is true to say that Africa does not yet possess any one central talking-place. Her local Soviets have no Moscow. But we are rapidly allowing her to become possessed of the necessary intermediate links. And we are also providing her with a plentiful supply of subjects for talk.

In a book on great African mysteries, the author surprised his readers a few years ago by including a chapter entitled "Black University." The existence of the college for African students at Fort Hare, in the Cape Province, is not in any sense a mystery, but the author, by including in his book what was nothing more than a straightforward story of a visit to Fort Hare, showed that he was alive to what the existence of such a place must mean. It represents mystery, not out of the past, but in the future. Any country that has arrived at what one might call university level is on the verge of discovery and change. The author of that book was, therefore, right to consider the provision of such a talking-place as Fort Hare to be an African mystery, since no man knows what the outcome of such a thing will be. But Dr. Malan and his party have their own view now!

Yet many years before the wisdom of the missionary societies had founded Fort Hare, and provided the staff to share the talking-place with the Africans who would gather, we had laid the foundations of other "black universities." Indeed, we had provided a chain of these through the centre of the continent, every one of which is a guarantee that the day of African tribalism and provincial separatism is ending, and that the day of a wider African national consciousness is on the way. But we have done little or nothing to provide for the staffing of these centres of learning with responsible people, whose presence at these African talking-places will mean that we share in the talk that goes on and have a common interest with the Africans in disclosing what the mystery of the future holds.

IF the emergence of a national consciousness depends upon the provision of meeting-places where people previously unaware of each other can come together, then we have, all unwittingly, given to Africa exactly what she lacked. On the Rand, at Kimberley, and in the Katanga, we have "black universities" of our own making, and with some little early history behind them. On the Copper Belt of Northern Rhodesia, on the Lupa Gold Field in Southern Tanganyika Territory, and at Kakamega, in Kenya Colony, we are busy establishing others.

Anyone interested in, or nervous about, the development of black nationalism has only to take out a map, put a little circle round these areas, to have immediately forced upon him the realization that, by our own act, we have provided Africa with talking-places, with

"black universities," on a north to south line which ensures the maximum of influence. They give to the African that continental influence which—from a different angle—the Cape to Cairo railway scheme had in the mind of Cecil Rhodes.

IS nervousness, however, justified? The answer to that question depends entirely upon what we give the African to talk about. The matter is one entirely within our own control. Primarily, the answer depends upon the managements, and ultimately upon the share-holders, of the great companies responsible for the compounds at Johannesburg, on the Copper Belt, the Katanga, the Lupa, and at Kakamega. The people responsible for the African college at Fort Hare guaranteed that it shall be a talking-place where the talk is shared by the management and by the students; by Black and White. Will the mining companies do the same?

Paradoxically enough, the one reassuring factor in the situation is to be found with the African, though it has to be noted that there is another element of reassurance being introduced—so far at any rate as the Rand and Copper Belt are concerned—in certain efforts towards inter-racial understanding. The whole tradition of the village talking-place, through countless past generations, makes for long and patient discussion, for sound judgment and for delayed and courageous rather than hasty and panicky decisions. It may be of interest to any who read these lines and are, perhaps, involved in some way in these modern African developments, to direct their attention to the fact that it is not difficult to get some idea as to the undertones in African talk to-day *if we will only join in the talk.* The African is beginning to speak for himself, and much of what he is saying is proof of the wisdom and sound judgment upon which we can rely, if we can meet him with wisdom and sound judgment at his talking-place.

We need only dread the undertones of Africa if we—either because of ignorance or foolish wilfulness — provide conditions which will exhaust African patience or are unsympathetic to African courage and wisdom.

No Reading, no Ticket

THE methods of Dr. Laubach, the American missionary who has done so much for world literacy, have been responsible for a great development in Christian teaching among the natives of Africa.

"No reading, no ticket" is the rather crude way in which the policy of one Church in Africa was expressed. To be able to read was one of the main conditions for admission to communicant membership. The receiving of a Communion card ("ticket") was the mark of admission. An illiterate Church membership means a membership without the Bible, and a membership which cannot acquire fuller knowledge without oral instruction. It is true that many a dear old Granny has been received into membership unable to tell A from Z but very sure about her Lord. But a self-propagating Church must be a reading Church where the possibility of reading the Bible has meant an increased interest in the Church, its meaning and history. In one West African area as many as 400 women and girls would gather in a mud-walled church in order to learn, by means of charts, to read the Bible in their own tongue. One woman missionary by such methods taught thousands of women to read.

¶ *An inside glimpse of a country "in the news."*

People and Books in Korea To-day

E. J. O. Fraser

I. *Korea's New Government.*

"ALL things come to those who wait," says the old adage. That may or may not be true, but in the case of the Koreans it has come true, or partly true. Long before the famous Independence Movement of 1919 the desire for their own Government was fondly nurtured in the hearts of all Koreans, and the wonderfully executed passive movement for securing that independence was so carried out that it won the high respect of all who knew the Korean people.

Now, at last, for the majority of the people and for about half the land, there has come the setting up of their own Government, with their own legislature and President, chosen by themselves by popular, secret ballot, in true democratic fashion. In Korea's first general election over ninety-four per cent. of the possible voters registered, and then over ninety-three per cent. of those registered voted.

The new President is Dr. Syngmann Rhee, a man who had to flee his country when a young man because of his democratic views. In China, he, with others, carried on for many years a Provisional Government for Korea, and he has been very active in keeping the cause of Korean independence before the world. Now he has come into his own, and has been honoured by being chosen to this high office. He is a Christian, and shows it in his addresses. In a land where only about 2 per cent of the people are Christians, 43 out of 200 newly elected legislators are Christians, or over 20 per cent. That is not keeping the proper proportion, but it shows how the Christian people have won confidence, and while they were not elected because of their beliefs, it was a fine thing to know that the Church produces men and women of the type to be put into high office.

President and Mrs. Rhee at their reception on the day of the inauguration of the new Government served only tea, coffee and soft drinks. I understand that has also been the case at receptions given since. If this is because of their convictions it is a fine example to set, and a courageous thing to do, and we honour them for it.

II. *Christian Literature in Korea.*

Like other mission-lands, Korea has its Christian Literature Society, producing and distributing all kinds of Christian literature. When missionaries returned in 1946, they found that the building, a well-built ferro-concrete structure built in 1933, was not materially damaged, but was in need of a good deal of repair. The furniture, however, along with the library and stock of books, was pretty well cleared out, having been sold as enemy property by the Japanese. Even the electric elevator and the office safe were sold. The safe was bought back from the Korean purchaser, but the elevator shaft is still boarded up, and there is no hope of getting the elevator back.

After several meetings had been held among missionaries and Koreans, it was found possible to reorganize constitutionally the Board of Trustees, and that was done in the spring of 1947. I was appointed as Acting-General Secretary at first, and we found in the store-room a quantity of unbound books, which the Executive Committee proceeded to have bound and put on sale. They were of such a kind as sold well, and gave, along with some few odd left-overs of stock, something to sell. There had been no sales during the war, but many of the books in stock disappeared. In the fall of 1947 the Sunday-school Lessons for 1948 were prepared and sold, but on account of unavoidable delays were late in getting out. Transportation was very difficult, also, but many thousands of copies were sold, and greatly aided in the work of the teaching in the Sunday-schools.

The next venture was the reception of quantities of hymn-books.

Our great lack was that of paper. There are presses in the city of Seoul capable of doing very good work, but there was no paper of any sort to be had. Such as was made in the country was of a very poor, dark quality, and was so closely rationed that such an organization as the Christian Literature Society could not get any of it. Later some was brought in from Hong Kong, made in Sweden or Norway, but it was "black market" stuff and very expensive. Finally, the Korea Committee of the Foreign Missions Conference of North America secured funds from the various Boards having work in Korea, and sent us twenty tons of newsprint, in rolls. This finally reached us here in June, 1948. Since then we have used a good deal of that; we have received another shipment of ten tons, and are looking for more as time goes on.

WE now have a Korean full-time General Secretary, the Rev. Kim Choon Bai, a minister of some years' experience, well known to us Canadians, as he had spent several years in our Provinces, in Sungjin as minister of the Central Church and then in Hamheung as Bible teacher in the girls' high school there. He is taking hold of the work well, and we now have found it possible and necessary to increase the staff from one clerk to five. Later, as business grows, it will further increase but it will be a long time before it gets back to its former size of about twenty-five persons on the pay-roll.

At present we have a number of good books in the press, others ready for going to press, and others still in preparation. One of the biggest ventures is a translation of a Commentary on the New Testament by Dr. Charles R. Erdman, of Princeton, whose brother spent most of his life in Korea as a missionary. This commentary is in a popular style, and not too technical, so will be of great help to ministers and church-leaders who have lost their few books in the shift from north to south as refugees. Dr. Erdman not only has given permission to have this work translated, but is also financing it. It will be two or three years before it is finished, as it consists of sixteen small volumes. At present one of these is ready for the printer, and others will be prepared as fast as possible.

III. *Hymn-books for the Korean Churches.*

When we first returned to Korea the great cry was for hymnals.

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who are keen evangelicals, experienced in soul-winning, and with a real missionary vocation, are urgently needed on the Christian frontier in India and Pakistan to co-operate with the indigenous Church in bringing the Gospel to the 200 million women of these dominions.

The Churches in China are also appealing for help.

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"As Bishop in the diocese in which the scheme has been launched I am deeply concerned for the life and tone of the Europeans who are there and those who are to join them. The promise of the Colonial and Continental Church Society to be behind us in the appointing of chaplains calls for unstinted support."—*The Bishop of Central Tanganyika.*

The Archbishop of Sydney and others who have recently visited East Africa have borne similar testimony to the strategic importance of the Society's work there. The Society is being called upon to support an increasing number of chaplains in Africa.

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The old stock was entirely sold out, and the wear and tear of the war years, when no new books were sold, had reduced the number of usable ones to a small fraction of what it should be. Correspondence went on with the Korea Committee of the Foreign Missions Conference of North America, and finally a shipment of 20,000 each of the words edition of Presbyterian and Methodist books, as well as 10,000 each of the music edition, were sent out for sale. The proceeds of these sales are held for the production later of a Union hymnal; meantime the Presbyterian books have been exhausted, so an emergency edition of 30,000 copies of the words edition has been issued, and almost all sold as fast as they come off the press.

NOW plans are well advanced for the production as soon as possible of a Union hymnal, in which all the hymns used in the three books now in use will be incorporated. The ones now used are the Presbyterian, Methodist and Pentecostal. The hymns in common will be used only once, of course, so the new book, with the addition of some fifty new ones, will contain a total of 600 hymns. It will, we hope, be a great factor in bringing the three Churches into closer relationship, and will be published in tens of thousands.

IV. *The Bible Society of Korea.*

Before the war the work of the distribution of the Scriptures in Korea was done by the British and Foreign Bible Society. In 1940 the Korea Bible Society was formed, and plans for turning all the work and property over to it were cut short by the war. However, Mr. E. T. Chung, the faithful secretary, who for many years had been the chief Korean on the staff, carried on as best he could, and at once on the surrender of the Japanese took hold of it again, and began to sell Gospels and such other stock as was on hand. Here, too, none had been allowed to be sold during the war years.

Some unbound stock was found here, too, and it has been bound and is selling fast. In addition quantities have been received from the United States and from Great Britain. The American Bible Society came to the aid of the British and Foreign Bible Society, and sent to Korea 50,000 in 1947 and 60,000 in 1948, of the New Testament in Korean, printed by the offset process. These sell fast. There is also coming from England in small lots of 10,000 copies each a total of 50,000 volumes of the whole Bible in Korean common script. It is a fine book, and is selling fast at Won 900.00 per copy. The New Testament sells now for Won 250.00.*

The Bible House is now being thoroughly renovated, and the upper storey of the two-storey building is being fixed up as an apartment for the use of Mr. and Mrs. J. C. F. Robertson, the representative of the British and Foreign Bible Society. They have spent many years in Mukden, Manchuria, and came to Korea from there last spring, when conditions became so hard in Mukden.

V. *Missionaries now in Korea.*

I shall not burden you with a list of names, but simply will state that in October, 1948, there were approximately 150 Protestant and

* $1.00 = Won 800.00 = 5s.

70 Roman Catholic missionaries in Korea. These are scattered all over South Korea, occupying all the places where missionaries formerly lived. It is our regret, as Canadians, that we are not yet able to get into the north-eastern part where we lived for so many years. We have in Seoul a Missionary Fellowship, which meets once a month and brings us together for a time. We also have an Inter-Mission Co-operating Committee, with twelve members, meeting once in two months, which organization links not only the various missions, but provides a link between us and the Korea Committee of the Foreign Missions Conference of North America.

Here and There

In the Prisons of Europe.

In Austria, a prison chaplain from Vienna, who had taken part in a Swiss Scripture Union Conference at Vennes, introduced the German Scripture Union Notes into a prison where condemned murderers were detained. One at least of these was soundly converted as a result, and, having had his sentence reduced to life imprisonment, went to his new place of detention rejoicing in a new-found Saviour. Other prisoners have joined the circle of Scripture Union members behind bars. This is one of the many ways in which the Scripture Union is reaching out to Eastern Europe.

* * *

Hundred Million Pounds of Relief for Germany.

According to *Religious News Service* of October 28th, last year, Arthur J. Joice, executive secretary of the Council of Relief Agencies Licensed for Operation in Germany (CRALOG) reported that more than 100,000,000 pounds of food, clothing and medicines, with an estimated value of about $50,000,000, have been shipped to Germany since the sixteen member agencies of CRALOG started their voluntary relief programme in February, 1946.

The supplies were contributed by church agencies, namely, Church World Service, War Relief Services of the National Catholic Welfare Conference, Mennonite Central Committee, American Friends Service Committee, and Lutheran World Relief.

* * *

Help to Refugees.

Need for a "sense of urgency" in assisting the estimated 440,000 Arab and other refugees in the Holy Land has been stressed by the Rev. Elfan Rees, Director of the Refugee Division of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches.

At the same time, says the *Ecumenical Press Service*, Mr. Rees announced that Dr. Walter Klein, an American Episcopal clergyman, has agreed to act as co-ordinator of Christian action among the refugees in this area with the programme of the United Nations Mediator in Palestine. Appointment of such a field representative in the Middle East was authorized in September, 1948, by the Amsterdam Assembly of the World Council, which, at the same time, recommended an appeal for money, food, medical supplies, and blankets.

There are at least 272,000 refugees in Palestine, 50,000 in Lebanon, 80,000 in Syria, 20,000 in Transjordan, and 12,000 in Egypt, mostly Arabs.

¶ *News and Views on the World Situation*

The World To-day

E. J. Bingle

Pakistan Pattern.

THE new Dominion of Pakistan has begun to take recognizable shape; it is unique in the British Commonwealth as the only Dominion which arose from the upsurge of Moslem nationalism and is in process of constructing an Islamic State. It is a one-party State whose politics are those of the Moslem League. Its foreign policies have linked it naturally enough to those of the Arab League, but the Arab League has suffered a serious military collapse in Palestine and its component States are already quarrelling among themselves. Further east, the sufferings of the Moslem nationalists of Indonesia have aroused the keenest sympathy in Pakistan and have had the curious result of drawing Pakistan closer to the Dominion of India.

In domestic politics Pakistan has set out to be a modern welfare State on Islamic lines. Large governmental schemes of irrigation and development are planned and social services are to be created on generous terms. The difficulties of democracy have already begun to appear in the creation and maintenance of public morale sufficient to sustain and undergird the large programmes of the new State. Wide-spread corruption exists and the Governor-General had recently to dismiss a whole Assembly for corrupt practices.

The declared policy of the State is a system of public education on an Islamic basis, but the means and personnel are still lacking to make this universal. Consequently other forms of education may be tolerated for a time within severe restrictions. Friday is to be the weekly day of rest for the State when its members attend to their religious duties.

Within this new framework the Christian Churches must seek to exist and to carry out those purposes for which they are called as Churches. They face grave difficulties and new opportunities. The Christian community numbers approximately half a million in a State of sixty-five millions. While it survived the mass migrations, the result of those migrations has been wide-spread unemployment which may be permanent, since the new Moslem smallholders do not require the services of Christian labourers. Christians in India are continuing to appeal for funds for the help of their starving fellow-Christians in Pakistan.

Both Churches and Missions were beset by serious difficulties arising from the partition in 1947. The crisis was met by the formation of a united Christian board which would co-ordinate and direct the activities of Missions and Churches in the Pakistan side of the frontier in the Punjab.

The virtual closing of the frontier for long periods and the continuing hindrances to communications have served to cut off the Christians of Pakistan from their brethren in India. This has been accentuated by the rising nationalism which has made India a foreign land. This spirit has tended to per-

'I've seen sights that would appal you'

—SAYS THE HEALTH VISITOR

. . . In my district, there still are neglected children; old folk with nobody to help them; people who don't seem to have a single friend. But when there seems nowhere to turn, I remember

where there's need—there's The

SALVATION ARMY

Gifts Please To: General Albert Orsborn, C.B.E., 101, Queen Victoria St., London, E.C.4

vade Christians, though perhaps in a lesser degree than their Moslem fellow-countrymen. Consequently, a single Christian Council for India and Pakistan is becoming increasingly difficult to operate. There are now suggestions for a separate Council for Pakistan, but this would be an expensive organization for such a relatively small community. The Christian community as a bridgehead linking the two new Dominions no longer appears a feasible idea.

The pressure of the Government's policy in education is already being felt by Christian schools and colleges, and Moslem views of toleration are found, as elsewhere, to be different from the more commonly accepted view. Joint protests have been made by Protestant and Roman Catholic leaders on this question.

The question of Sunday observance becomes increasingly difficult in a land where Sunday is not a public holiday. How to attend public worship on a working day is a matter for the Christian conscience, but it involves either serious economic loss or a readjustment of the times of worship which may deplete congregations.

What is happening in Pakistan is not a purely local question, since the pattern with local variations is likely to be repeated elsewhere. It requires sympathy and prayer and sustained thought regarding the propagation of the Christian Gospel in a non-Christian world which tends to become increasingly anti-Christian, despite its avowals of toleration.

The Gap in the Curtain.

We make no apology for returning to the question of what is happening to the Churches on the other side of the iron curtain; indeed, the subject has assumed even greater importance in view of recent happenings in China. The reply which the Moscow Patriarchate made to the invitation of the World Council of Churches to be represented at the Amsterdam Assembly caused many to wonder what was the real state of affairs in the Russian Church and what was the outlook of Russian churchmen. Some light is thrown by two documents which have emanated from Bulgaria and Russia.

THE Bulgarian Legation in London recently circulated an account of the relation between the Bulgarian Orthodox Church and the People's Republic of Bulgaria. From this we may judge the kind of impression that the Government wishes to make abroad and the kind of church relationship which a Government so closely allied to Russia is allowed to encourage.

The Bulgarian Orthodox Church is to become a people's democratic Church, using those words in the sense understood on the other side of the curtain. Such a Church is separate from the State, has no special privileges and is forbidden " the misuse of Church and religion for political ends."

The Constitution and the programme of the Fatherland Front have been accepted by the Church Synod which has gone further and declared that "the Church should not carry out special propaganda among children and no religious organizations for children exist any longer." Pulpits are for " church preaching " only, and political propaganda from the pulpit is expressly forbidden. Co-operation with the Fatherland Front has, however, been warmly

For over a year

the people at Makkovik, Labrador, have had to endure much hardship owing to the fire which destroyed the whole of the Moravian Mission Settlement in January, 1948. Life in the Arctic conditions—winter lasts many months each year—is always hard and the loss suffered can well be imagined. The kindly gifts of many friends have gone far to restoring the damage, but over

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Hon. Secretary,

14, New Bridge Street, London, E.C.4.

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welcomed, and the Church has taken a leading part in the economic and social propaganda of the Government. Priests have been specially commended as "shock-workers" in their efforts to improve the conditions of the people and build Socialism in their country.

In return the State, though under no obligation, has come to the aid of the Church financially and supplied eighty per cent. of the Church's budget for 1948.

In these conditions, we are told, "the Bulgarian Orthodox Church, following the example of the Russian Orthodox Church, is becoming stronger and developing still further as a Peoples' Democratic Church." The Church is apparently to receive income from some of its property. The brotherhoods of the Church have worked in close co-operation with the Fatherland Front in its projects. The Church, on its side, has been free to publish its own literature and to carry on its charitable undertakings. All this is possible because "a correct solution of the problems of liberty of conscience and religion, of the relation between Church and State, has been arrived at."

The other side of this medal may be found in a message which the Church of Moscow put out to Christians in the West.* The view taken in this conciliatory message was that the Churches of the West were warmongers, that the Russian Orthodox Church was alone in the right and Russia was the only peaceful nation in the world. The line taken was much the same as in the reply to the World Council of Churches. It is of interest that this document has been used in this country in an attempt at Communist penetration of the British Churches.

WHAT lies behind these attempts to infiltrate into Western Christianity? On the facts as stated by themselves the Orthodox Churches have become the tools of a political and economic system and are being used by the leaders of that system to penetrate and undermine the Churches on this side of the curtain. The obvious perversions and the incredible ignorance are pardonable, since a totalitarian system does not permit the circulation of news or facts unfavourable to itself. But it does suggest that it is possible for the Churches to compromise with Communist Governments and so survive, at the cost of losing their sense of values and of Christian brotherhood and making themselves easy instruments of Communist power-politics.

This attempt to penetrate Christian Churches in the West has also been carried out, with some success, in the younger Churches of the East. It has also been carried out with some success in other religions. Islam is commonly regarded as impervious to Communist influence, yet it is known that the more extreme Moslem organizations in Egypt have been influenced by Communist agitators who have been concerned to stir up strife against Christians and Jews and Americans and Britons and generally foster those conditions of chaos in the Middle East from which Russia hopes to draw such large dividends.

If religion is the opium of the people, it is apparently a drug

* A translation of this was published in *Ecumenical Press Service*, No. 42, for October 22, 1948.

which skilful Communist doctors know how to use to bring about the patient's early destruction.

Chinese Puzzle and Indonesian Enigma.

By the time these lines are published the whole of China may well have passed under Communist control. In any case, the larger part of China will have a Communist Government. The much-debated question as to whether the Chinese Communists are more Chinese or more Communist will be nearer an answer. The question now becomes: What will the Communists do with China, or, What will China do with the Communists? In these enigmas the fate of the Chinese Church is hidden. That Church is a very small fraction indeed of the Chinese people, yet it has had influence out of all relation to its size. The Generalissimo was a Christian convert and some of the outstanding leaders have been men (and women) of Christian families and Christian education. Presumably this state of affairs will pass, if it has not passed already, and the Chinese Church may again become a persecuted minority, as it has been within the lifetime of living men.

In this situation the policy of missionary societies has been to leave missionaries at their posts and not withdraw them except for the gravest emergency. This policy has been welcomed by the Chinese Church leaders, who themselves are seeking to witness to the Chinese Communists. The Chinese president of the World Council of Churches, T. C. Chao, of Yenching, said in Holland last year that if the Communists came to Peking he would stay on. What opportunities of Christian work and witness will remain cannot be foretold, though we hazard that hospitals will be more welcome than schools and that church life will be more closely confined to services of worship and little else. Opportunities of witness, whether by speech or silence, by action or the preached word, are hardly likely to be completely lacking.

THE problem for Christians outside China now is how best the Chinese Church may be helped in its witness to the Communists. The solution will depend largely on what attitude the new Communist Government will adopt towards foreign help. It may welcome it on its own terms; it may reject it out of hand. There are possibilities which may open out; on the other hand, China may have passed to the other side of the curtain.

The reaction to the Communist victory in China will be widely and deeply felt throughout Asia. In Indonesia it will presumably encourage those who desire to bring further chaos to those distressed islands. The recent Dutch attempt to restore order has led to a wave of anti-imperialist feeling throughout Asia. The tides of Asiatic nationalism are still running high, though they are not adequate to bring peace and order out of the chaos left by the war.

In Indonesia there are large minority Churches, the fruit of the work of Dutch and German missionaries. These Churches have in great measure become independent as a result of their war-time experiences, and the relation of Church and Mission has undergone a thorough reorganization since the war. In these islands, which are largely Moslem in religion, there are the largest groups of converts

from Islam in any missionary area. Among the Bataks are some of the finest indigenous Churches which have come to maturity. Even during the war these Churches did not cease from missionary activity and continued to make converts.

The conditions which prevailed during the Great Century, as Latourette called the hundred years ending with 1914, have now largely ended in Asia. The Christian Churches face a new situation which will test the gains of a century and more of work and will require a new strategy and a new capacity to experiment in Christian evangelism and service if the challenge of the hour and of the coming years is to be met.

Palestine Predicament.

The events of the past year in Palestine have culminated in the recognition of the State of Israel by the Western Powers and the refusal of recognition by the Arab League States and Pakistan and India. A new epoch has opened in the Middle East which will affect very seriously the conditions of church work and missionary activity throughout the area, as well as of much else.

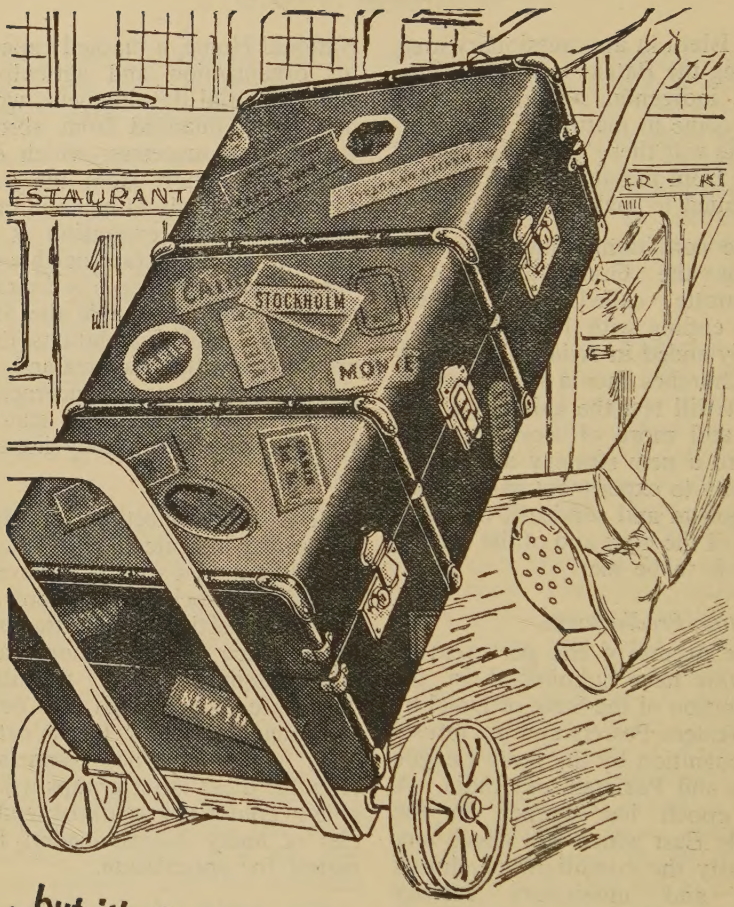
The States of the Arab League have been decisively defeated in their effort to prevent the formation of a State which has received economic and military support both from the United States and from the Russian satellite States, if not from Russia itself. Arab hostility to the new State will continue and will be combined with a wider hostility to that Western world whose assistance has made the new State possible.

The State of Israel has already shown, in the form of the Jewish National Home, a marked capacity for organization and agricultural and industrial development, which have been financed from abroad. Its military successes, which owe much to support from the same sources, are likely to make it ambitious of further expansion at the expense of its Arab neighbours. While a period of peace is desirable and necessary to enable the State to achieve stable foundations, there are Powers within the area and outside which are more concerned to keep the whole area in a state of turmoil from which they hope to profit.

THE recent elections in Israel seem to indicate that the policy of the Government will be to develop a moderate socialism. There are, however, parties within the new State which desire a more rapid and possibly violent transition. There are other groups who desire to protect and revive Jewish orthodoxy within the new homeland. How far these latter groups will be able to colour the secularist tendencies of many Zionist leaders is a matter for speculation.

The world of Jewry outside Palestine will now have a focus and a homeland which may affect the relations of Jews to the States within which they live. The Jewish *Diaspora* may become more conscious of itself as a racial group and may tend to be even more sharply divided from its Gentile environment. The result may be the increase in anti-Semitism, less violent perhaps, but more self-conscious.

The hope that the Holy Places of Islam, Christianity and Judaism may pass under international control has grown fainter. Interna-



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THE RIGHT LUGGAGE FOR GOING PLACES

tional efforts at control of the situation in Palestine have been so feeble and unsuccessful that an international enclave within Palestine would have a precarious existence.

The ancient Churches in Palestine have been largely Arab in membership, though their affiliations have been to foreign religious groupings. Their common sufferings in the disaster which has befallen them may bind them more closely to their Moslem brethren or it may leave them completely dispirited and hopeless. There would seem to be no hope for a Hebrew Christian group in Palestine; the new State of Israel will be against them, and they can have few links with the Arab Churches.

The characteristic missionary approach in Palestine has been through hospitals and schools. Both are likely to be ruled out in the new Jewish State, since even under the Mandate the Zionists developed a strong welfare organization and were firmly opposed to schools which transcended racial differences. The appalling mass of misery which exists outside the frontiers of the new State will make its appeal to the Christian conscience, and there may still be a willingness to receive help from Christian sources.

There can be little doubt that the Christian forces have received a serious set-back in the Middle East. The Islamic States will be sore and resentful, nursing grievances and cherishing suspicions which it may take generations to allay. A militant, aggressive and secularized Judaism, with a broad political base, is likely to be intolerant and exclusive of organized missionary effort. Another closed area may have been added to the list in a region which cries out for the word of reconciliation to be spoken. The call for a reconsideration of methods and the development of a new approach is insistent in a country whose character has changed so completely within the last twelve months.

One Word More.

The above notes were written before the result of the trial of Cardinal Mindszenty was announced and the charges brought against the fifteen leaders of the United Evangelical Church in Bulgaria were known. Both these attacks reveal the policy and the aim of Soviet-controlled governments towards the Churches in their areas. These Churches bear very different characters: the one wealthy, powerful, numerous, in close touch with the *ancien régime*, the defender of privilege rather than of religious liberty in the past. The other groups have always been poor, despised, suspected, few in numbers. It may well be that under the threat (and fact) of persecution the Roman Church is discovering the principle of religious liberty, which it denies in Spain and Latin America. The Lutheran Church in Hungary was already in trouble last year when Bishop Ordass was refused permission to go to the World Council of Churches at Amsterdam. The other Churches in Hungary have come to some sort of understanding with the régime, but here again the dangers are real and obvious, of the kind we have illustrated in the case of the Bulgarian Orthodox Church.

Points to Ponder

The Editorial draws our attention to the growth in number and importance of ecumenical conferences. We need to pray and ponder over the next steps: in other words, where do we go from here?

The article "Communism and the Jews" draws attention to a pertinent Palestinian question. Judaism hopes for a Messianic kingdom which Christianity sees fulfilled in the reign of Christ. Communism pursues a secular kingdom and will fail because it pursues it not in the power of love but in the love of power. See page 69.

The articles by Dr. Anderson, Dr. Ellen Clow and Dr. Morris remind us that a study and restatement of the nature and methods of medical evangelism and of basic principles in medical missions are of prime urgency. See pages 77-90.

Dr. Rawlence's article illustrates the fact that administrative and other non-professional missionaries can become pioneers in vast closed areas. See page 91.

"Christian Leadership" emphasizes the crucial importance of training and the need for a fertilization of learning by a wider contact with real life. See page 95.

"In the Waldensian Valleys" brings home to us the fact that the Waldensians are once again under a predominantly clerical government. "We Italians are in a wretched position. Our choice is between a Red dictatorship or a Black (clerical) dictatorship." Government funds subsidize Roman Catholics. But the Waldensians have many sympathizers. See page 103.

In "Africa at the Talking Place" (see p. 107) attention is drawn to the dangers inherent in hostility to the white man and the possibility of a "black nationalism." The article urges the vital need of listening at the "talking places" which, with the ground-nut and other schemes, are multiplying.

While in North Korea missionaries are not welcome, it is encouraging to read in "People and Books in Korea" (p. 112) that in South Korea, which contains the majority of the people and covers about half the land, the president is a Christian, as are forty-three of the newly elected legislators.

The misery of the refugees in Palestine is a sharp challenge to Christian sympathy and philanthropy at the present time. The iron curtain of Zionist nationalism presents an even sharper challenge to Christian witness. See pages 123-124.

The same words mean different things in Eastern and Western Europe. What are we to make of a People's Democratic Church in a Soviet-controlled State? The language of Christian faith may also suffer the same perversion. How can we be sure that we are speaking of the same things when we use the same words? See pages 119-120.

Sunday as a day of rest is disappearing in the new non-Christian States. That imposes a heavy burden on the Christian minority. But are we not in the same danger here? England is also becoming a non-Christian country without the excuse of an alternative religion. See pages 117-119.

Can China transform Communism? That is the question of the hour. See page 122.